The Churchman.

"The Church of the Living God, the Pillar and Ground of the Truth."

VOL. XXV, NO. III: WHOLE NUMBER, 1252.] NEW-YORK, MARCH 15, 1855. [TRINITY BUILDING, NO. 111 BROADWAY.

DAILY PUBLIC WORSHP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church	at 9 A. M. and 3 P. M.
St. Luke's Church	8½ " 5 "
Church of the Nativity	9 A. M.
Church of the Annunciation	9 " 4
[Sunday services, 10¼ A. M. and 3½ P. M.	
Church of the Holy Communion	8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at 7¼	
On Saints' Days 2d service (with offertory for the poor) at 11 A. M.]	
Church of the Transfiguration	¼ to 9 A. M. and 6 P. M.
Church of the Holy Apostles	9 "
Church of the Holy Innocents	9 "
On Saints' days and other Festivals, 2d service 11 "	
St. Luke's Church, Brooklyn	8½ "
[On Festivals and Fasts, a *second* service at 5 "	
Grace Church Brooklyn Heights	9 A. M.
St. Mary's Church, Brooklyn, at	5½ P. M.
and on Fridays and Holy Days at 8½ A. M.	
Friday evening, with Lecture, at 7½ P. M.	

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

Daily Services in Lent.

Emmanuel Church and St. George the Martyr, corner of Thompson and Prince streets, at 8¼ A. M. and 3½ P. M.

In St. Clement's Church, at 9 A. M. and 4½ P. M.

CALENDAR FOR MARCH.

18. Fourth Sunday in Lent.
25. Fifth Sunday in Lent.
The Annunciation of the Blessed Virgin Mary.

APRIL.

1 Sunday before Easter.
6 Good Friday.
7 Easter Even.
8 Easter Day.
9 Monday in Easter-week.
10 Tuesday in Easter-week.
15 First Sunday after Easter.
22 Second Sunday after Easter.
25 St. Mark's Day.
29 Third Sunday after Easter.

THE CHURCH AT HOME.

DIOCESE OF NEW YORK.

APPOINTMENTS OF THE PROVISIONAL BISHOP.

4th Friday in Lent, March 16,	E.	Calvary, Williamsburgh.
4th Sunday in Lent, March 18,	A. M.	Christ Church, Williamsburgh.
	P. M.	St. Paul's, Williamsburgh.
	E.	St. Mark's, do.
Fifth Sunday in Lent, Annunciation B. V. M. } March 25,	A. M.	St. Thomas's, New York.
	P. M	St. Luke's, do
Sixth Wednesday in Lent, March 28,	E.	Christ Church, Brooklyn.
Sixth Friday in Lent, March 30,	P. M.	Ascension, Green Point.
Sunday before Easter, April 1,	A. M.	Ascension, New York.
	E.	Holy Trinity, Brooklyn.
Monday before Easter, April 2,	E.	St. Luke's, Brooklyn.
Tuesday before Easter, April 3,	E.	General Theological Seminary.
Wednesday before Easter, April 4,	P. M.	Good Angels, Brooklyn.
	E.	St. Mary's, do.
Thursday " " 5,	E.	Holy Innocents, New York.
Good Friday, April 6,	A. M.	St. George's, New York.
	E.	Grace, Brooklyn Heights.
Easter Even, " 7,	E.	Holy Communion, New York.
Easter Day, " 8,	A. M.	Epiphany, New York.
	E.	All Saints, "
Wednesday in Easter Week, April 11,	E.	Christ Church, Hudson.
Thursday in Easter Week, April 12,	E.	St. Paul's, Albany.
First Sunday after Easter, April 15,	A. M.	St. George the Martyr and Emmanuel, New York.
	P. M.	Zion, New York.
Tuesday, April 17,	A. M.	Trinity Chapel, New York. Consecration.
Second Sunday after Easter, April 22,	A. M.	Trinity, New York.
	P. M.	St. Mark's, Brooklyn.
	E.	Grace Church, Brooklyn Heights. Anniversary of Brotherhood.
Third Sunday after Easter, April 29,	A. M.	St. James's, New York.
	P. M.	St. John's, Brooklyn.

*** Other Appointments will be made, in the city of New York and the immediate neighbourhood, during March and April, if requested by Rectors of Parishes.

☞ The Right Rev. the Provisional Bishop will be in New York today, and during the remainder of the week. He will be found at his room in Broadway, or at the residence of Mr. Minturn.

*** The names of the following gentlemen were incorrectly given last week. They should have been as follows: The Rev. James Starr Clark, Deacon, admitted to the Priesthood. Octavius Perinchief, A.B., Trinity College, and William A. Rick, LL.B., Harvard College, admitted Candidates for Holy Orders.

New York.—The fifth annual meeting of the Benevolent Association of the Church of the Holy Trinity, Brooklyn, was held on Sunday evening last, in that Church edifice. The Rev. Dr. Lewis, rector of the parish, read the report of the Board of Managers, showing what had been accomplished, and recommended the raising of a separate fund to be applied to educating young men for the Missionary Service. The Secretary read the Treasurer's report, which showed that six thousand six hundred and seventy-seven dollars eighty-nine cents had been collected for benevolent and missionary purposes during the past year, all of which, with the exception of three hundred and seventy-one dollars ninety-seven cents had been paid out. The reports of St. Mark's Missionary Society and the Aurora Mission, Illinois, described them to be in a healthy and flourishing condition. The Bishop of Illinois preached an eloquent Missionary Sermon, and the meeting closed with the usual prayer and benediction.

Acts of the Provisional Bishop.—On Wednesday evening, the 7th inst., the Provisional Bishop preached in the Church of the Transfiguration, New York. On Friday evening, the 9th, he preached, and confirmed seven persons, in the Church of the Intercession, Carmansville, and addressed the candidates. On the third Sunday in Lent, the 11th, at St. Peter's Church, Albany, he confirmed nine persons, and addressed them.

Western New York.—The following were those ordained by the Bishop of the diocese in St. Paul's Church, Waterloo, on the Second Sunday in Lent:—The Rev. Wm. Thomas Gibson, of Waterville, and the Rev. Andrew Oliver, of Pulaski, Deacons, were presented by the Rev Mr. Livermore, the Rector of the Parish, and received into the Holy Order of the Priesthood. The Bishop administered the Holy Communion assisted by the Rev. Dr. Metcalf. The Rev. Messrs. Metcalf, Livermore, Woodward, and Leech, united in the imposition of hands. At the last meeting of the Standing Committee of the Diocese, Mr. George Moore, of Camden, was recommended to the Bishop as a candidate for Holy Orders.

Massachusetts.—We find by the journal of the late Diocesan Convention, that the Bishop reports having confirmed 85 persons, consecrated one church, and ordained one priest and two deacons. There are nine candidates for Orders. The Parochial Reports show a summary of — Baptisms, adults, 40; infants, 662; Communicants, added, 264; present number, 5,890; Contributions for Religious purposes, $24,769 85. The Bishop notices in his Address a noble instance of Christian liberality on the part of Edward S. Hall, Esq., a member of St. John's Church, Millville, who contributed $6,000 to liquidate its debt, and also at his own expense enclosed it with a strong stone wall, and made other improvements. The Chairman of the Committee of the Episcopal Fund, the Hon. E. A. Newton, with special reference to its increase, thus reports:—

The time must come when the whole, or nearly the whole time of the Bishop ought to be, and must be devoted among us, to the exclusive duties of the Episcopate. The Church cannot be expected to prosper in the highest degree, either in respect to extent or character, without this undivided service. At present, we cannot have it, because we have not the adequate means for a Bishop's support, independently of parochial service; and because we have voluntarily entered into an engagement with our present Diocesan, which we have neither the right nor the inclination to disturb. But it is believed that the sentiment is nearly universal throughout the Diocese, that a similar arrangement can never be consented to for the future. The double duty, if fully performed, is too arduous for any man, and should not be required of any.

The Bishop held an ordination on Tuesday sennight, in St. Paul's Church, in Brookline; and admitted to Deacon's Orders Mr. Leigh Richmond Dickinson, a candidate for Orders recently transferred from the Diocese of New York. The Sermon, which was a truly admirable one, was preached by the Rev. Clarles Mason, Rector of Grace Church, Boston. Mr. Dickinson is to be Assistant to the Rector of St. Paul's, Brookline.

The Bishop, on Sunday afternoon, in St. Paul's Church, Boston, confirmed twenty-one persons. At the same time three adults were baptized.

Rhode Island.—The Bishop preached his farewell sermon in Christ Church, Hartford, Ct., on Sunday afternoon, the 25th ult. "The church was thronged," (says the *Courant*,) "and among the congregation were persons from almost, if not quite, every other Christian body in the city. St. John's Church, and the Free Episcopal Chapel, were both closed; and their Rectors, the Rev. Mr. Washburn, and the Rev. Mr. Fisher, assisted the Bishop in the Service. Such an expression of brotherly affection must have been truly gratifying. Around the chancel was gathered a large number of children connected with the Free Chapel. The sermon was mainly devoted to a review of events connected with the parish during the last four years. Bishop Clark carries with him to his new field of labour the best wishes and sincere regards of this entire community.

New Jersey.—The Rev. Richard Channing Moore, who has been for more than twenty-one years rector of St. John's Church, Elizabethtown, has accepted a call from Christ Church, Lexington Mission, and will immediately enter upon the duties of his new office.

Maryland.—*Baltimore*, March 9, 1855.—The Courchmen of Baltimore were yesterday highly gratified by the opportunity of meeting for the consecration of Emanuel Church. It was a beautiful day, there was a large congregation, and every thing went on in the happiest manner. There was but one drawback to the general enjoyment; the infirmity of our excellent Bishop. His voice was so feeble, that he could take very little part in the service, beyond what was required by a strict observance of the rubrics. He had, however, the happiness of being assisted by two of his Episcopal brethren, who kindly relieved him of a part of his duties. Baltimore has, perhaps, never seen so impressive a ceremonial, within the pale of the Anglican Communion, as the procession passed up the centre of the Church. It was composed of three Bishops in their robes, about twenty presbyters and deacons in surplices, and several others without, beside the vestrymen and wardens.

The instrument of donation was read by the rector, the Rev. Henry V. D. Johns, D.D., and the sentence of consecration by the Rev. John B. Kerfoot, D.D., Rector of the College of St. James. The Bishop of Maryland performed the rite of consecration, assisted by the Bishop of Pennsylvania, and the Assistant Bishop of Virginia. The Rev. Cornelius E. Swope read the Morning Service, and the Rev. A. C. Coxe the Lessons. Bishop Johns read the Communion Office as far as the commencement of the prayer of consecration, except the offertory, which was read by the rector. The Bishop of Pennsylvania consecrated the elements, and read the post communion, except the final benediction. The Bishop of the Diocese administered the Sacrament to the Bishops, and they to the other Clergy. They, also, with the assistance of some of the priests, administered the Sacrament to a considerable body of lay communicants. The Bishop concluded with the benediction, having first said the prayer which is required immediately to precede it, by the last rubric in the Office of the Consecration of a Church. The proceeds of the offertory were, at the request of the Bishop, appropriated by the rector to aid in completing the Church edifice now erecting for a Mission in Caroline county, under the charge of the Rev. Robert W. Goldsborough.

The Bishop of Virginia preached an excellent sermon, in which he dwelt, with great force, on the importance of the rite which had just been performed. By this, he said, the congregation had conveyed to Almighty God the building which yesterday was their's. It now belonged to God, although still held by human trustees for His service, from which it could not be diverted without sacrilege. He also called attention to the progress of the Church in Baltimore as a subject for great thankfulness to the Almighty. He remarked that when he was first settled in this city as Rector of Christ Church twenty seven years ago, there were but five Episcopal Churches in Baltimore. When, fourteen years after, he was consecrated to his present office, there were but six. During the last thirteen years ten more were added, and there were now sixteen. He called on his hearers to offer thanks to their Heavenly Father for His goodness in vouchsafing this marked increase, as well as for the blessing which had attended their efforts in the erection and completion of their own magnificent temple.

H. D. E.

Pennsylvania.—The Bishop has given permission to publish the following letter making to him a truly generous conditional offer of pecuniary aid to the Church Hospital of the diocese—a noble instance of Christian liberality:—

Philadelphia, March 5, 1855.

My Dear Sir:—I have read with interest the report of the Board of Managers of the Hospital of the Protestant Episcopal Church, for the last year, and note the appeal for a new building. I am ready to pay one thousand dollars toward that object, so soon as one hundred thousand shall be pledged for the purpose, over and above any property or funds now in the possession of the Corporation. I hope most sincerely there may be a prompt response to this offer, and that before the year expires we may see the work commenced. I would suggest that the payments be made, one-third at the time of laying the corner-stone, one-third when the roof is placed on the walls, and the balance on the completion of the structure, and its delivery to the Managers in readiness for the reception of patients.

Yours, "An Original Subscriber."

To the Rt. Rev. Bishop Potter.

Ohio.—There was lately a series of interesting services in St. Timothy's Church, Massillon, in this diocese. The *Western Episcopalian* says of one of the discourses on the occasion:—

The sermon took the ground that it was the mission of the Protestant Episcopal Church in Ohio, not only to carry the Gospel to those who were without *any* means of grace, but also to show to our fellow Christians of other denominations "a more excellent way!" to call them, not only to the Apostles' *doctrine*, but also to their "*fellowship*": to establish everywhere, as rapidly as possible, our own Divinely organized ministry, with the conservative institutions of our Zion. The views expressed, I am glad to say, were cordially responded to, by all the brethren present.

Minnesota.—We are indebted to a correspondent upon the spot for the following interesting account of an ordination by the Missionary Bishop of this diocese at Nashotah Chapel, on the Second Sunday in Lent:—

At an early hour, the good parishioners of St. Sylvanus', as well as many from neighbouring parishes, began to fill the homely seats of the Chapel; and at the tolling of the last bell, the church was already crowded; for *many*—who, by years of intimate acquaintance, or by their Christian intercourse with him, were affectionately attached to our beloved Professor—were anxious to see *him* admitted to the second grade of the sacred Ministry, who had "won to himself so good a degree" as a deacon. The Missionary Bishop appeared in the chancel, attended by the Revs. Dr. Cole and Dr. Adams, and the Rev. Mr. Peake; while the candidate for ordination sat without the chancel. The services were begun by the Rev. Dr. Cole; the first and second lessons were read by the Rev. Mr. Peake. The discourse for the occasion was by the Bishop, whose venerable presence is ever deeply impressive, and whose words of truth and wisdom ever sink deep into the hearts of his hearers. He dwelt upon the important duties of the Ministry of Christ, and pointed out with his usual earnestness the great and awful responsibilities of the priestly office, the means of a faithful prosecution of the duties of that sacred office, and the reward that awaited the faithful steward of God's "Holy Mysteries." Addressing himself more particularly to the students, he said, "that *forty-four* years ago, on the same day of the ecclesiastical year,—on which he was now about to admit his own son to the second grade of the Ministry—he himself had been ordained deacon by that Patriarch of the American Church, in St. Peter's Church, Philadelphia." This and other personal facts he alluded to with much feeling; but when he spoke of "the prayers of that saintly mother" offered for that child, then scarcely old enough to recognize that loving guardian, whom death had snatched away in all her loveliness, many were melted to tears, and a death-like silence rested upon the hearers. The Bishop then addressed his son, in a manner deeply affecting; for there stood the aged father, his son before him, with head meekly bowed, hearing, with humble attention, the ghostly counsels of the father, whose venerable locks had grown grey in the arduous duties of "the Ministry of reconciliation;"—the whole formed a scene for the painter, alike beautiful and striking. The candidate was presented by the Revs. Dr. Adams and Dr. Cole, who also assisted in the act of ordination. The services of this day will long be remembered by those who participated in them, as deeply impressive and highly edifying.

W.

Tennessee.—The Bishop lately held a special ordination at Memphis, when Charles T. Quintard, M. D., Professor of Physiology, &c., in Memphis College, was ordained to the office of Deacon in the Church of God. Morning Prayer was said by the Rev. Mr. Pise of Columbia, and the Rev. Mr. Fagg of La Grange. The Sermon (earnest and able) was preached by the Bishop, from 1. Cor. iv. 1, 2: "Let a man so account of us, as of the Ministers of Christ, and Stewards of the mysteries of God. Moreover, it is required in Stewards that a man be found faithful." The candidate was presented by the Rev. Mr. Pise, and the Holy Communion administered by the Bishop, assisted by the two Presbyters present.

THE WORLD AT HOME.

The Sardinian Emigrants.—These poor men have been allowed to land here. The Sardinian Consul having satisfied the Mayor that they were not criminals, but persons who, had they remained in their own country, would have been liable to heavy penalties for offences which were only political in their nature The Mayor assured the Sardinian authorities that the exiles have nothing to fear here, beyond being amenable to the laws.

The Public Schools of New York.—A bill has been introduced into the Assembly of this State, prohibiting the payment of any money to any school, connected with public or private asylums and societies, of a sectional or denominational character, or wherein any particular creed or doctrine, peculiar to any sect or denomination, shall be taught; and providing that, in every school, supported in whole or in part by the public money, the exercises shall be daily opened by the reading of a chapter in the Bible, without note or comment.

State Prison.—There are now 507 convicts in the State Prison at Charlestown, Mass., being the largest number ever within the walls. There are no women, as prisoners within the institution.

Official Visitors to New York.—The members of the State Senate and Assembly arrived in town on Monday, to visit the State Institutions. Nearly all the members of the two Houses found accommodations at the Astor House, where they are the guests of the Ten Governors. They are to have a banquet at the Astor House this (Thursday) evening.

Mortality of New York.—The total mortality of the past week, was 491, a decrease of 41 from the preceding week.

Burning of Nassau Hall College.—On Saturday night last the College at Princeton, New Jersey, known as Nassau Hall, took fire and was entirely destroyed. The students lost most of their furniture, clothes, and books. The loss is $50,000, and the insurance is $16,000. This institution was established previous to the revolution, and the first Hall destroyed on the 6th of March, 1802.

Escape and Re-Capture of a Capital Convict.—Phelps, under sentence of death at Albany, for murder, made his escape from prison last week. When the jailor came to his cell in the morning, he found him with his chains off, and at liberty. Phelps knocked down the jailor, passed out of the cell, closed and locked the door, and then made his escape into the street. As soon as his absence was discovered, search was made for the prisoner, and he was finally caught between Albany and Troy. He was brought back to the jail after an absence of about two hours. It appears that he has been reprieved three times; and has had his execution again deferred, on the ground of there being still a doubt of his sanity.

Departmental Expenditure of the U. S.—The Post Office Department, this year, cost the Government $1,716,739; the Treasury Department, $675,120; the Mint, $541,300; the Light Houses, $1,073,684; the Coast Survey, $445,000; the Judiciary $226,906. The aggregate expenses of Congress for the year, consisting of pay, mileage, compensation of officers, contingent expenses and library, amount, according to the Appropriation Bill, to $1,479,699. The diplomatic expenses for the year amount to $783,390.

New Collins Steamer.—It is understood that the model of the new Collins steamer, to replace the *Arctic*, has been agreed upon. She is to be 307 feet long, 40 feet more than the present steamers, and the power and capacity of her engines 50 per cent. greater than those of any American steamer afloat. She is expected to cross from port to port in nine days.

Telegraph from Boston to Cape Cod.—It is announced that Mr. A. J. Baldwin, is about organizing a company to build a line of telegraph from Boston to Provincetown, *via* Bridgewater, Wareham, Hyannis, Chatham, Dennis, Wellfleet, and Truro, for the purpose principally of affording facilities for prompt communication between Cape Cod and Boston, in case of marine disasters: and for reporting vessels passing between Boston and New York, with offices sufficient to take in the whole extent of the Cape.

Appropriation to Powers, the American Sculptor.—An appropriation has been made by Congress, of $250,000 to the American sculptor, Hiram Powers, for the execution of a work to adorn the Capitol. It has met, we find, with general approval, as a tribute to genius and the fine arts, and as bearing evidence of a patriotic spirit to do honour to native talent.

Navigation of the Hudson River.—The near approach of Spring has occasioned a good deal of activity along West street, in the vicinity of those piers occupied by Hudson River steamers and barges. A very brisk business is anticipated for the coming season, and every description of sailing craft is being painted and repaired so as to be ready when the ice shall leave the river. The arrangements for the season are generally completed.

Great Land Suit.—The Galveston *Civilian*, in noticing the recent descision of the Supreme Court of Texas, in the case of Trevino and Fernandez, says that it is one of the largest land suits ever tried in the State. It involves the title to twelve leagues, or 58,136 acres of land, lying on the Rio Grande, immediately below Brownsville. The titles date back some fifty years, under the Government of Spain, but are now held, in whole or in part, by Americans on either side. In the Court below, the decision was in favour of Fernandez, but the Supreme Court have reversed it in favour of Trevino.

California.—Advices from San Francisco to the 16th ult. have been received, but they are comparatively unimportant. No Senator had as yet been agreed upon by the Legislature.

St. Luke's Hospital and St. George the Martyr.

In our last issue, we published the decision of Judge Betts, in in the United States District Court, dismissing the bill filed by the New York Life Insurance and Trust Company, on behalf of St. Luke's Hospital, for an injunction against Anthony Barclay, and others, the trustees of a sum of ten thousand dollars specially donated for the erection at this port of a British Hospital. This decision has the effect of giving complete control of the sum to those to whom it was devised for the object stated, said control having been decided to have been unlawfully withheld on the part of the New York Life Insurance and Trust Company, which, at the instigation of the managers of St. Luke's Hospital, and for a certain set indemnity, refused—and this without action or judgment in any court—to continue to give to the depositors even the interest previously allowed. On the refusal of Judge Betts to exercise chancery powers as against the defendants, and the rendering of the judgment stated, Mr. Barclay, the British Consul, applied to the Insurance Company in which he had long since personally made a deposit of the money, for its delivery; and though the Company by its President and other officers earnestly requested to be permitted to retain it, subject to his order, and with payment of interest, the Consul, though himself a stockholder of the establishment, thought proper to refuse, and accordingly withdrew the deposit, remarking that no amount of indemnity would reconcile him to the idea of suffering the company longer to hold it, in view of the manifest injustice of their retainment; that he could not avoid a certain feeling of resentment against a course which, in the commercial world, was reprobated; that he spoke, however, only for himself, and though his associates might choose to act differently, he would oppose his influence to the re-investment of the sum. The Trustees of the sum in question exercise at this moment absolute control over it in respect to its proper application, but the parties yet await the decision of Judge Betts on the application made by The New York Life and Trust Company, in its corporate capacity, but really by the Managers of St. Luke's Hospital, to restrain Messrs. Barclay and Bunch from the disposal of the sum in the mode had in view in its grant. On the latter motion, counsel on both sides have been heard, and we shall have the result in a few days. It is believed, however, that in the event of a like failure, the Managers of St. Luke's will not be satisfied to relinquish the claim they have chosen to set up, but will carry their appeal to the Supreme Court.

Mosheim and the Calendar.—We gladly accept the *amende honorable*—for such we presume we are to consider it—which the Hartford (Ct.) *Calendar* has made on the subject of our recent notice of Mosheim's Church History. The ostensible motive for indulging in its late comments—the apprehension that Moshiem, especially as translated by Maclaine, enjoyed more credit for soundness and accuracy than he deserved, and its fear that the title, prefaces, and introduction, published in *The Churchman* would add to the authority of the work—is certainly commendable. But its arithmetical enumeration of the incidental corrections made by us of its notice, as though these were so many serious charges, being of value only as indicative of what lay in connection—facts, opinions, and arguments, is not quite so creditable. For the mere orthographical correction of contemporaries at large, we have no space; the difference between an aspirate and an unsounded consonant, or between a vowel inserted or omitted, is not worth a line; but as the turning of a blade of grass will discover to the Indian the sought for trail, or the determined inclination of a single character yield to the hyeroglyphist the full value of an inscription, so external evidence in any given inquiry is not valueless because slight. But even as to the sorely impugned minutiæ in question, Dr. Schaaf properly writes his name with a single a, this ellipsis being always adopted in manuscript and even in print in the German, when this can be indicated by a diæresis. In the absence of such a mark, the single a is manifestly improper, and Dr. Schaaf's printers have not attempted it. Dr. Murdoch must still submit to his final h, by witness of the imprinting on the several editions of his translations which he may be supposed to have personally superintended; and the *Calendar* must still submit to the "*ridiculousness*", if it deems it such, of our supposing that it "does not know how to spell the name of a friend with whom it has been intimate these twenty years, almost." We still affirm that it failed to give the title of the work by Dr. Pusey referred to, and thus misled its readers in a fanciful context to the passage quoted, said work not being on "German Theology" at all, but on the "Rationalistic Character of German Theology", than which no title can be more full, any addition serving as a mere explication. However, we cordially acknowledge the awakened candour of our respected contemporary, and trust he will understand us better for the time to come. All we would request, in dismissing the matter, is, that he also would kindly bear in mind, that *we* too have had some editorial experience, and been from our youth up among books; and that therefore neither can we, reasonably, "be supposed to be entirely ignorant of the most common literature of the day."

Trinity Chapel.

The interior arrangements, as far as these are determined on, or executed, are as follows: the pews are open, without doors; the pulpit is at the right of the chancel arch, and is surmounted by a canopy, the font being at the left of the chancel arch—an arrangement that has been necessitated by the relative position of the door and organ, which, could they have changed places, would have allowed of the pulpit being placed on the left of the chancel arch; the singers will sit in stalls within the chancel, which is enriched by canopies; within is the altar, standing about six feet from the rear wall, a somewhat unusual arrangement, also three sedilia and the credence. We regret to learn that the obnoxious pew system is to be perpetuated in this Chapel, the arrangement as to the disposal of the pews being, as we understand, that the holders of pews in Trinity Church are to have the first choice, relinquishing thereupon their right to hold and retain the former; the balance will in all likelihood be purchased.

THE WORLD ABROAD.

It was not until yesterday (Wednesday) that we received, after nearly a fortnight's dearth of European news, the English mail that was due more than a week since.

The United States steamship *Pacific*, which was appointed to sail from Liverpool on Saturday, the 24th ult., did not leave that port until Tuesday, the 27th,—having only arrived at Liverpool four days before.

The *Pacific* left Sandy Hook, on her outward trip, Feb. 8th, in a heavy Easterly snow storm. The gale continued from the East the entire passage, the most of the time it blowing very heavy. She arrived at Liverpool on Friday, the 23d, at 2 o'clock, after fourteen hours detention off the port in a heavy gale from the East, snowing continually.

The *Pacific* reached this port yesterday (Wednesday) morning, after a stormy passage of fourteen days—having experienced heavy Westerly gales the first eight days after leaving Cape Clear. Her passage outward occupied fifteen days of almost continuous storm.

The following are the principal items of news:—

Great Britain.—The Palmerston Ministry within ten days from its formation, had fallen to pieces, the Chancellor of the Exchequer, the Home Secretary, and the First Lord of the Admiralty having resigned.

The ostensible cause of their resignation was the success of Mr. Roebuck's motion for a committee to enquire into the mismanagement of the war.

It was well understood that, besides the cause specified, there were points of private disagreement, which rendered it impossible for the members of the Cabinet to act together. Mr. Roebuck and his supporters have secured their committee, and rumor says they will not rest satisfied without the impeachment of "certain parties", meaning Lord Raglan, and one or more of the ex-ministers. Lord Palmerston has found great trouble in re-modelling his Cabinet, and even yet the re-construction is not complete.

Lord John Russell has consented to take the Colonial Secretaryship, and in the meantime he completes his mission to Vienna. A well-informed source says, that the Earl of Elgin will be introduced into the new Cabinet, and a place found for him at the Board of Control,—although the published accounts assign another person to that office. The Earl of Carlisle is to be Viceroy of Ireland, "provided the present Viceroy would like to resign." The new Chancellor of the Exchequer is Sir G. Cornwell Lewis, an untried man. There are many who believe that farther and more important modifications must immediately be made.

The following is the list of the new Ministry so far as it had been arranged to the previous day:—

First Lord of the Treasuary	Lord Palmerston.
Lord Chancellor	Lord Cranworth.
Minister of Foreign Affairs	Lord Clarendon.
Minister of War	Lord Panmure.
Home Department	Sir George Grey.
Colonial Department	Lord John Russell.
Chancellor of Exchequer	Sir G. C. Lewis.
First Lord of Admiralty	Sir Charles Wood.
Chief Commissioner of Woods and Works	Sir W. Molesworth.
President of the Council	Lord Granville.
Postmaster General	Lord Canning.
Lord Privy Seal	Duke of Argyle.
Lord Lieutenant of Ireland, upon the resignation of Earl of St. Germans	Earl of Carlisle.
Chief Secretary for Ireland	Mr. Horseman.
A Lord of the Treasury in room of Lord Elcho, retired	Lord Duncan.
President of Board of Trade	L'd Stanley, of Alderly.
Vice President of Board of Trade	Mr. Laing.
Secretary to Board of Control	Mr. Danby Seymour.

That veteran member of the House of Commons, and sturdy economist, Joseph Hume, is dead—generally regretted.

Lord Raglan is said to have resigned the command of the British army in the Crimea, to avoid recall. The Earl of Lucan and some other officers have been invited to resign.

There was great distress in England. From the combined causes of an unusually severe Winter, unusually dear prices for all descriptions of provisions, and a total stagnation of trade, the poor are in a deplorable state. Many thousand labourers had been for weeks without food, excepting the supplies of charity. The latest accounts, however, were more favourable. A sudden thaw had set in,—enabling the builders and canal men to resume work, while a change of wind was bringing up a considerable amount of shipping. It was hoped the worst was past.

The English Funds continued unchanged. The bullion in Bank was increasing, and money was rather more abundant. There was a rumor that the Bank of England would soon reduce the rate of discount, but it is doubtful.

France.—It is re-asserted that the Emperor of the French, is determined to proceed to the Crimea, to see, in person, what is going on. England and Austria have advised him to stay at home. His absence, it is said, would not, in any case, exceed thirty days.

Russia.—Russia has declared war on Sardinia. It is stated, but on the faith of obscure correspondence, that Tuscany has joined the Western Alliance. Naples has not.

Sandwich Islands.—It appears by the last accounts, which are to the 27th January, that, by order of the King, all negotiations for annexation to the United States have been stopped. It is stated, that at the time the King gave his Ministers their commissions, he made a speech in which is found the following remarkable passage:—"From all my counsellors I desire frank and faithful advice, and those who advise me honestly have nothing to fear; while those who may abuse my confidence, and advise more from personal interest than regard for public good, have nothing to hope." Commander Bailey, of the *St. Mary's*, had entered a strong protest, through the Commissioner, to the Hawaiian Government, against the language of the King's Proclamation of Dec. 8. which states that the naval forces of the United States would be employed in protecting the King's sovereignty. At the King's reception on the 16th of January, he addressed the officers of the United States, French, and English vessels of war, and declared that they represented the three great maritime powers of the earth—"*the three greatest supporters of the independence of his Kingdom.*"

The War.—The latest accounts by the *Pacific* state that affairs before Sebastopol, are unchanged. A battle has been fought at Eupatoria. On the 17th ult. Gen. Liprandi, with a force about equal to, or perhaps a few thousand superior to the Turks, attacked them, and after four hours firing, retired beyond the range of the shells from the English ships, the Turks not pursuing. Omar Pacha commanded. Another account says:—"On February 17th, the Russians, who, under Gen. Liprandi, had been for some time collecting around Eupatoria, attacked the Turks with a strong force.—Omar Pacha who had arrived by sea from Varna, a few days before, took the command of the Turks, in person, and after four hours fighting the Russians drew off to a distance of four miles. They commenced the attack an hour before day-break, and had with them seventy guns. The conflict lasted three hours. The assault was signally repulsed." A third account says: "The English ships off Eupatoria threw shells among the assailants. The Russians have 500 men *hors de combat*. The Turks 150. Omar Pacha commanded in person, Selim Pacha the Egyptian was killed. Vast masses of cavalry and artillery are now assembled round Eupatoria."

For The Churchman.

THE GOSPEL LIGHT.

BY ELIZA GRILLEY.

> When tears are spent, and thou art left alone,
> With ghosts of blessings gone,
> Think thou art taken from the cross and laid
> In Jesus' burial shade.
> —*Keble's Christian Year.*

My soul sits desolate, alone,
No loving friend is near, not one
To cheer and raise my sinking heart,
And in my lonely griefs take part.
Come, then, sweet friends, this poor heart prove,
Find out its depths of untold love;
O come and soothe, come near to bless,
Come cheer me in my loneliness.

All o'er my soul is midnight gloom,
Drearier than the coming tomb,—
The coming tomb my griefs will hide,
Yet lonely still I there shall bide,
For well I know no tear will lave
My desolate, my lonely grave,
If no sweet friend will heed or care
This dreary loneliness to share.

Now move along the troubled waves—
My heart, 'tis like a place of graves:
A silent chamber where I rove
Beside the mounds of buried love,
Grief throws around her sable pall,
As here I bend and weep o'er all;
Peace, hope, and comfort all are fled,
While Faith itself lies numb'd, or dead.

But list! a voice I seem to hear—
One more than angel whispers near:
Look up, poor heart, from gloom and night,
For thee still shines the Gospel Light;
This heavenly beam, this gospel ray,
Shall lighten up thy weary way;
This light alone hath power to bless,
To cheer thee in thy loneliness.

Alone? thou art not all alone,
One friend thou hast, a loving one;
One tender, beaming eye is near,
One watchful, pitying, listening ear;
One heart that knows that heart of thine—
Can all its secret griefs divine;
Knows all about the toilsome way,
Wherein thy fainting footsteps stray.

For He, within this vale of tears,
Bore all thy human griefs and fears;
Deep sorrows bore, that none may trace
The hidings of His Father's face.
No longer, then, thy woes deplore,
Go count thy Saviour's sufferings o'er;
O count them o'er with tender'st care,
Then meekly in His sufferings share.

Think how He left His glorious home,
A weary wanderer here to roam:
Think how He bore avenging wrath,
To ope for thee this living path.
Then lean on Christ, go trust His might,
Go walk thou in His Gospel Light:
This, this shall guide thee through the gloom,
Then gild with hope thy peaceful tomb.

Branford, Conn., March 5, 1855.

FOR THE YOUNG.

EVIL COMMUNICATION.

"Hester and Sarah, I see, are not here; do you know anything of them?" she inquired from the rest of the girls.

"Yes," said Bessie Mason, "they were waiting about here ever so long before it was school-time, and while I was putting on my bonnet, I saw Lucy Trench, from town, join them, and they walked away together, but I do not know where."

An expression of pain crossed Miss Walton's face, for knowing Lucy Trench to be a foolish, vain girl, if not worse, she felt that she was far from being a suitable companion for any steady girl. She only remarked, however,

"I am always sorry to hear, girls, of your loitering about in the village long before school hours. You hear and see no good, but only expose yourselves to temptation. If you have time to spare, walk in the country, or (as I have often told you) if you have only a short time, come here and you shall walk in the garden. No modest girl will expose herself, by loitering about the village. We must not now wait for Sarah and Hester, for it is some minutes past two. We have already considered the first part of our renunciation;—the devil and all his works—What is the next?"

"The pomps and vanity of this wicked world," replied the girls.

Miss W.—Before you tell me what is meant by the pomps and vanity of the world, I should like you to tell me the three different senses in which the world is spoken of in the Bible. (Look at St. John, i. 10.)

Harriet.—"He was in the world, and the world was made by Him, and the world knew Him not."

Miss W.—In the first two mentions of the world in that verse, what is meant?

"The earth," said Rose; "the trees, and flowers, and everything we see."

Miss W.—Quite right—the whole creation; but is that what is meant in saying "the *world* knew Him not?"

"No, Ma'am," said Agnes, "that means unbelieving wicked men did not know Him."

Miss W.—Then the world not only means creation, but—?*

All.—Unbelieving wicked men.

Miss W.—In this sense it is often used in the Holy Scripture, (See St. John, xii. 31, xv. 18, 19; 2 Cor. iv. 4;) but there is still another meaning. Why did God send His Son to die?

Mary.—"God so *loved the world* that He gave His only begotten Son." (St. John. iii. 16.)

Miss W.—What is there meant by "the world?"

Margaret.—All mankind.

Miss W.—In Holy Scripture, then, the world means either—?

"The whole creation," said Ruth.

"Or worldly-hearted men," said Anna.

"Or all mankind," said Jane.

Miss W.—If you remember this, it will help you better to understand the Bible. Let us now return to the Catechism. What do you mean by "pomps?"

"Doesn't it mean grand things?" asked Anna.

"Grand things may be pomps of the world, certainly," replied Miss Walton. "It means, however, those outward things of splendour and show which drive the mind away from God, or indeed any outward things which make us forget God. What does St. John say when he tells us not to love the world?

Rose.—"All that is in the world, the lust of the flesh, and the *lust of the eyes*, and *the pride of life*, is not of the Father, but is of the world." (1 St. John. ii. 16.)

Miss W.—Yes, outward things which delight the eye and please the pride of life, shutting out from our view, and from our hearts, the invisible things of God, are the pomps of this world.

"Please, Ma'am," said Margaret, "the Queen, and all great people, have grand things about them which make a great show; are they wrong?"

"Not necessarily, Margaret," replied Miss Walton. "The Queen may be surrounded by grandeur, and be dressed in the most beautiful garments, and yet they may not hide from her view, or drive from her mind, heavenly things, so much as a new bonnet may from a school girl. If she simply wears her gay clothing, and is surrounded by show, because it becomes her station as a Queen, but does not allow them to lead her to forget God, and loves Him above them all, she has more truly renounced the pomps of the world than a poor person who is always striving after outward things until he forgets the things unseen. And now can you tell me the meaning of 'vanity'?"

None of the girls could give a definition, and Miss Walton continued,

"It means things empty and false, opposed to the Real and True. Now that sounds very hard, but I think I can make you understand what I mean if you will be attentive. Have you not sometimes indulged yourselves in some forbidden worldly pleasure, which looked very bright in prospect, but which, when obtained, you found to be disappointing and dissatisfying?"

"Yes, Ma'am," said two or three of the elder girls.

Miss W.—In that case, in what would your real happiness have consisted?

"In not taking the pleasure, I suppose," said Rose.

Miss W.—I wonder whether any of you could give me an instance?

"Do you remember the time we went into the fair?" said Margaret to Anna in a whisper.

"Yes; tell Miss Walton," she replied.

Margaret hesitated, and Miss Walton said, "I think you remember some instance, Margaret; do you mind telling?"

"Please, Ma'am," she replied, "it was once when Anna and I would go into the fair in town a long time ago. Anna's mother had told her not to go; my mother had not said anything to me about it that year, but I knew quite well that I ought not to go, just as well as if she *had* told me; but as Anna and I were standing at our gate, some girls from town came past, and began to talk to us about the fair, and asked us to go."

"They told us of some dancing girls going about the street," said Anna.

"Yes," replied Margaret, "and a great many other things beside, until we both wanted to go very much, and they tried to persuade us."

"And did you go?" asked Miss Walton.

"Yes, Ma'am, we did," she replied, not without a blush, "mother was out, and as she had said nothing about it, I persuaded myself I might go."

"And you, Anna?" asked Miss Walton.

"I do not know how I durst go," she replied; "I believe I wouldn't think; I wanted so much to see everything. I was much the worse, for I persuaded Margaret."

"And what did you find when you got there?" again asked Miss Walton.

"Ah, Ma'am!" said Margaret, "we soon wished ourselves back. We got into a crowd before we knew what we were about, and were nearly pushed down three or four times, and we were spoken to so rudely; and it was shocking to see the dancing girls, and yet we couldn't get out of the crowd and go away; and one of the men came up and asked us for some money for looking on, and we hadn't any, and we were so frightened. I began to cry at last, and then somebody saw us, and came and helped us through the crowd, and bid us go home."

"And was that all you suffered?" asked Miss Walton.

"No, Ma'am, we were then frightened to go home, and we wished so often we hadn't gone near the fair, but it was too late then to wish, and we were at last obliged to go home."

"Thank you, girls," said Miss Walton, "for telling us this history. I will not ask more. Now what did that pleasure look before it came? all of you, girls."

"Bright and inviting," said several.

Miss W.—What did it prove to be?

"Empty and false," said Rose, using Miss Walton's former words.

Miss W.—What would have been *true* and *real* happiness?

"Resisting the temptation," said three or four.

Miss W.—You are quite right. The answer of a good conscience would have given *real* pleasure. Now do you understand better what I mean by "vanity," meaning things *empty* and *false*, opposed to the *real* and *true?*

"Yes, Ma'am," they all replied.

"It is not always," said Miss Walton, "that the falseness and emptiness of the things of this world are so quickly and clearly shown, as in the case Margaret and Anna have given you; but if you listen to the voice of your conscience, and do not allow yourselves to be dazzled by merely a bright picture, you will, by God's grace, be able to discover and renounce the vanities of this wicked world. And now that you understand, in a measure, what is the meaning of "pomps and vanity," let us see more particularly some of the things, which, in renouncing them, you promise to give up. How came you first to be led to wish so much to go to the fair?"

"By listening to the description the town girls gave of it," answered Margaret and Anna.

Miss W.—Did you know what sort of girls they were?

Both.—Yes, Ma'am, we knew that they were not at all steady.

Miss W.—Yet you listened and talked to them. The world then was tempting you by *evil communication*, or the "evil of others;" and this is the first thing I would mention, which, by the renunciation in your Baptism, you have promised to give up—to have nothing to do with. What does St. Paul tell us of evil communications?

Emily.—"Be not deceived: *evil communications corrupt good manners.*" (1 Cor. xv. 33.)

Miss W.—And again; look at the direction he gives to the Corinthians about wicked people. (1 Cor. v. 11.)

Bessie.—"But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one, no not to eat." (See also Rom. xvi. 17; 2 Thes. iii. 11—14; 2 John, 10.)

Miss W.—If you would, then, truly renounce the world, you must never choose for your companions evil doers, or follow their bad example. Once allow yourselves to do this, and you are on the way to ruin.—*Jackson's Stories and Lessons on the Catechism.*

* What is, *The world was made by Him?* The heaven, the earth, the sea, and all that are in them, are called the world. But again, in another signification, the lovers of the world are called the world. *The world was made by Him, and the world, knew Him not.* Did not the heavens know their Creator, nor the angels, nor the stars? did not they know their Creator, whom the devils confessed? All things on every side gave Him testimony. Who, then, knew Him not? Those who loving the world, are called the world.—*S. Aug. in loco.*

HEBDOMADARY.

SUNDAY, March 18—*Fourth Sunday in Lent.*—This is sometimes called Mid-lent Sunday; and sometimes, from the character of the epistle, gospel, and lessons, the Sunday of "refreshment." We need some comfort, for the further we advance in this holy season the deeper is our humiliation. We in the Collect for this day, spread before God the catalogue of our sins. We know that He is of purer eyes than to behold iniquity; and that our iniquity must deserve punishment. We therefore humble ourselves, we implore His mercy, his pardoning grace; that by the assurance of His forgiveness in this world, and the world to come, we may, even yet, be comforted.

This is also *St. Edward's Day.* St. Edward was the son of King Edgar, whom he succeeded in the year 975. King Edward was remarkable for his devotion, his purity, and charity; all which virtues he practiced under the guidance of his spiritual father, Archbishop Dunstan. St. Edward is called the martyr, owing to the manner of his death, which was by violence. His wicked step-mother, Queen Elfrida, urged by a desire to obtain the crown for her own son, Ethelred, took the opportunity of a visit paid by King Edward to Corfe Castle, where she lived, to murder him. He was stabbed as he stooped from his horse, when leaving her. The archway where the fatal blow was given, and the road down which he galloped afterward, are still shown in the picturesque ruin of Corfe Castle, which is in Dorsetshire, not far from the coast.

WEDNESDAY, March 21—*St. Benedict, A.C.*—St. Benedict was born in Norcia, a town in Italy, of an honourable family. He lived in the Sixth century. St. Benedict at an early age, forsook the world, although it held out many attractions to him; but he sought happiness rather in solitude, devotion, and austerities, for which he was remarkable. After a life of self-devotion, he felt that his end was approaching, and ordered his grave to be made ready. A short illness, a last communion in his Saviour's Body and Blood, and we find him standing, supported by his sorrowing spiritual children, his hands lifted up in prayer, till, on the very wings of prayer, his soul fled away, and only the sweet savour of his many good works remain on earth. He died on March 21, A.D., 542.

THE SEA OF TIBERIAS.

Tiberias! oft thy crystal waters bore
The fisher's galley; while, with disk immers'd
Beneath the trembling wave, the sun dispersed
His farewell smiles along thy shelving shore.
And there the holy Saviour watched the toil
Of hardy men, whose nets within the sea
Were cast;—and promises of richer spoil
Came with His earnest pleading—"Follow me."

Still kiss thy undulating waves, that strand
Of hallowed memories; and Jordan blends
Its fame with thine, as evermore it wends,
Unwearied, through the consecrated land.
The deepening glow of Summer glory still
Paints leaf and flower, reflected on thy waves,
And forth, in fancy, stands each sacred hill,
While men and cities rise from out the grave.

Thy fame, Tiberias! letter'd on the front
Of distant years, still present doth appear;
And sweetly, to the meditative ear,
Steal the blest words of Him, whose voice was wont
To soothe the faithless soul, o'erwhelm'd with fear.
And while along thy shore the surging note
Strikes gentle music to the musing mind,
Still will that voice of peace and mercy float
O'er thy cool waters, on the fragrant wind.

—*Joys and Sorrows of the Ecclesiastical Year.*

PRONUNCIATION OF NIAGARA.—"Niágara," or "Niagára" (Vol. ix. p. 573, &c.).—Mr. W. Fraser, in opening the discussion of this *quæstio vexata*, asserted (in Vol. vi., p. 555,) "that the Huron pronunciation, and unquestionably the more musical, was Niagára;" and asked, "Have the Yankees thrown back the accent to the antepenult?" As his Query has received no reply, permit me to assure him that the Yankees are in no wise responsible for a change of accent. What "the Huron pronunciation" *might* have been, is uncertain, as the word had no place in the Huron vocabulary. It is a contracted form of the Iroquois name *Oniagarah;* or, as it was sometimes written in old authors, *Ogniaga* and *Oneagorah*. *Ak*, in the Iroquois, denotes "an upright rock;" *ara*, a "path at a gorge." The former word, and perhaps the latter, helped to make up the original botryoidal name; though the syllable *ar* (as Schoolcraft suggests), may denote "rocks," like the *tar* in "Ontario," and *dar* in "Cadaracqui," (Schoolcraft's *History of the Indian Tribes, &c.*, Philadelphia, 1854, Part iv., pp. 381, 384). The collation of various forms of the name which occur in old manuscripts, Indian deeds, &c., affords conclusive evidence that the principal accent did *not* fall on the vowel of the penult. T. Dongan (English Governor of New York), in a letter to M. de Denonville, Governor of Canada, in 1686, writes *Ohniagero* (*Doc. Hist. of New York*, vol. ii., p. 206). In his Report to the Committee of Trade, 1687, he twice mentions *Oneigra* (*ibid.* p. 155). The same year, he uses the form *Onyegra*. The recorded examination of an Indian prisoner, August, 1687, gives *Oneageragh* (*ibid.* pp. 251, 258). The deed of the Sachems of the Five Nations to George I., Sept. 13th, 1726, mentions "the falls of *Oniagara*, or *Canaguaraghe*" (*ibid*, vol. i. p. 774). In 1751, I find *Niagra* and *Nigra* in the letters of Lieut. Lindesay to Col. (Sir) Wm. Johnson (*ib.* vol. ii. pp. 623, 624). And, finally, in a letter from Robt. Livingston, jr., to Governor De Lancey, written in 1755, *Onjagera* (*Ib.*, vol. i., p. 811).—*Notes and Queries.*

THE RUSSIANS IN CONVERSATION.—There is little conversation worth remembering at a Russian dinner; efforts at making those antedeluvian solecisms called puns, or endeavouring to say *bon mots;* repeating the the last anecdote, real or invented, of the Emperor, the Empress, or some fortieth cousin of the imperial family, news as to who has obtained the cross of St. Anne, or that of Vladimir, or of some order of knighthood which the Russians are ready to sell their souls to obtain, some great honour done to one of the party by his Majesty having looked at him, &c.; flirtation, and paying personal compliments, are the staple of their "feast of reason." We have often remarked with astonishment the excessive want of general information among the gentlemen; many of them seemed to know nothing at all beyond the frontiers of the empire. Knowledge is decidedly at a discount. Their showy exterior, their brilliant accomplishments of music and dancing, their fluency in speaking so many foreign languages, are apt to strike foreigners with surprise, and they give them credit for knowing all those solid acquirements which, with us, are the *sine qua non* of a good education. An attempt to converse on any scientific subject would astonish every one, for it would soon show how *very little* real knowledge they possess. There is also another peculiar trait in the national character. A Russian will frequently pretend to an intimate acquaintance with a subject of which he is perfectly ignorant, yet so well will he conceal this fact, that he will keep up the deception for an incredible time, when all at once he will ask some extraordinarily stupid question, which shows you that he has not understood a single syllable of all that you have been saying.—*The Englishwoman in Russia.*

A MOTHER'S PRAYER.—A mother had heard of the arrival of her sailor-boy outside the Cape, and was waiting his return with the anxiety a mother alone can know. With faith strong in God, she prayed for his safety. News came that the vessel was lost. The father, who was an unconverted man, who had preserved a sullen silence, now wept aloud. The mother observed, "He is in the hands of Him who doeth all things well," and again the subdued and softened spirit bowed, commending her son and her husband, in an audible voice, to God. In the morning, the little gate in front of the dwelling turned on its hinges, the door opened, and their son, their lost, loved son, stood before them. The vessel had been driven into one of the harbours of the coast and was safe. The father rushed to meet him. His mother, hanging on his neck, earnestly exclaimed, "My child, how came you here?" "Mother," said he, as the tears coursed down his sunburnt face, "*I knew you'd pray me home.*" What a spectacle: a wild, reckless youth, acknowledging the efficacy of prayer! It seems he was aware of his perilous situation, and that he laboured with the thought, "My mother prays; Christians' prayers are answered, and I may be saved." This reflection, when almost exhausted with fatigue, and ready to give up in despair, gave him fresh strength, and with renewed courage he laboured until the harbour was gained. Christian mother, pray for that son who is likely to be wrecked in the storm of life, and his prospects blasted for ever. He may be saved.—*Sailor's Magazine.*

CHEESE AS A DIGESTER.—As a *digester*, as some not unappropriately call it, cheese—that which is decayed and mouldy being preferred by connoisseurs—is often eaten after dinner. The action which experience proves it to possess, in aiding the digestion of what had previously been eaten, is both curious and interesting, and has had some light thrown upon it by recent chemical research. When the curd of milk is exposed to the air in a moist state for a few days at a moderate temperature, it begins gradually to decay, to emit a disagreeable odour, and to ferment. When in this state, it possesses the property, in certain circumstances, of inducing a species of chemical change and fermentation in other moist substances with which it is mixed or is brought into contact. It acts in the same manner as sour leaven does when mixed with sweet dough. Now, old and partially decayed cheese acts in the same way when introduced into the stomach. It causes chemical changes gradually to commence among the particles of the food which had previously been eaten, and thus facilitates the dissolution which necessarily precedes digestion. It is only some kinds of cheese, however, which will effect this purpose. Those are generally considered the best in which some kind of cheese mould has established itself. Hence the mere eating of a morsel of cheese after dinner does not necessarily promote digestion. If too new or of improper quality, it will only add to the quantity of food with which the stomach is probably already overloaded, and will have to await its turn for digestion by the ordinary processes.—*Professor Johnston's Chemistry of Common Life.*

To have faith is to have that lively sense of Divine things which makes them efficient in our hearts, and tempers, and conduct.—*Knox's Remains.*

For The Churchman.

The Tri-Colour on the Atlas.

It was the pride of the city of Algiers, surnamed the Valiant—that city which rising in triangular form from the sea, and set like a gem in the hollow of a mountain, fortified by nature, and yet more by the spirit of its rulers, so long dominated over the Mediterranean coasts—to have humbled the sacred Cross, the emblem of which now surmounts one of its loftiest summits. The crusades had faded into the remote past, the spirit of ancient chivalry alone survived in the fastnesses of Spain, when the shores of Algeria were trodden by warriors from Frankish land, inspired by new motives, purposes, and hopes. A quarter of a century has since passed away; and we have the record of accomplished results in an official blue book.

A narrow, monotonous coast, scarce indented, but intersected by fine fertile valleys that drain for brief space the waters of the elevated plateau running parallel with the line of coast, and afford the only means of communication with the adjacent countries—the "iron gates" of the Arab, as they pass through the elevated ranges of the Atlas, to emerge on that gentle and evergreen slope which stretches down to the desert of the Sahara—such is Algeria. These iron gates or kanyons, have so linked its frontier with desert associations, that the outer world all-but forgets that from these valleys imperial Rome was once supplied with bread; that the lofty region which overlooks them, rang, ages since, with the labours of the searchers for iron and copper; and that the steppes on the Southern slope beyond, so far from being arid and barren, afford at all seasons the most luxurious pasture. The principal cities on the sea coast have their parallel cities on the hilly plateau, these being the especial residence of the Moors, while the Kabyles hold to the mountains, and the Arabs to the plains. The removal of the Turkish janizaries, the police of the country, and who had their agents in every desert tribe, by the French, who yet themselves had not the power of enforcing their own rule, nor continuing the admirable system of local self-government that previously existed, would appear to have been the leading impolitic error, giving the country up, as it did, to anarchy and revolution, and effectually aiding Abd-el-Kader, who, belonging to a family of saints, was thus enabled to rally the dissevered tribes, as a last hope, under one religious banner. It is too late to cavil at those pretences under which the vast domain of Algeria was withdrawn from allegiance to the Sultan, or to carp at the averments of Louis Philippe, to the effect that his aim was neither colonization nor conquest. The fact remains that Algeria has been turned into a vast military school, and, as a place of exile, has served to impose a very efficient restraint on any republican tendencies in the army. Two remarkable facts present themselves on the very surface of the latest official document that has been issued, in respect to Algeria—the immense inequality between the yearly cost of retainment as compared with revenue, and the limited amount of immigration. The money expended yearly in the administration of the colony exceeds the tax imposed by twenty millions of dollars, to which has to be added thirty millions more expended in the construction or repair of churches, mosques, fountains, hospitals, orphan houses, schools, light houses, piers, roads, and other internal improvements. For all this, and in spite of the issue of land warrants to old veterans, the clearing of ground by soldiers, the grant of tools, the temptations held out to religious and socialist communities, the United States receive each year more emigrants from Ireland with its seven millions of inhabitants, than Algeria has received from France with its thirty-nine millions, in the last quarter of a century. Then, of the 124,400 European residents in Algeria in 1852, but 70,000 were Frenchmen, the rest being Spaniards, Italians, Maltese, Genoese, Irish, and Poles. Even to this extent, Algeria has done no service in relieving France of her pauper population. A passage to its coasts is not the natural thought of the poor. It is only, moreover, a fraction of the colonists that receive direct benefit from the construction of government high roads and great works of drainage and irrigation, as two-thirds of the number, in place of being agriculturists, are sprinkled along the shores in the capacity of public hotel and coffee house keepers, traders, and servants. It would really appear that the dominion of the French in Algeria is benefitting the natives more than themselves. The natives, it is to be remembered, do not belong to a decaying race, which wastes away by very contact with a superior incoming race, and its vices; they are shepherds and agriculturists, not hunters who must follow their game into the wilderness as it flies before the face of civilization. Civilian rule in British India for a century, military rule in Algeria since 1830, so different in their results, afford effective but profitless contrasts, as neither Moors, Kabyles, nor Arabs have given us their views on the change of rule to which they have been subjected. The spirit of nationalities had long previously been over-ridden by Turkish janizaries, yet it survived from uninterrupted and uninterfered with habits and customs. Abd-el-Kader from an inspired and more elevated point of view than his countrymen, gave utterance to all the poetry and all the sentiment of wounded patriotism; but while the liberty of original pursuits has not been curtailed, nor the rights of property, save as regards the dominions of the Dey, been impugned, pursuits have been continued, peace obtained, and security insured. We know, on the other hand, that in the Hindoo mind there is that which is utterly antagonistic to the forms of English law, that only those interior improvements are undertaken in India which promise the immediate return of investments, such undertakings being entirely in the hands of commercial men, and that enlightenment has never been the especial care or even policy of the administration. While British sway in India is threatened, at some future day, by the rallying of remote tribes under the green flag of the prophet, the tri-colour on the Atlas waves freely, as the pledged security of lasting peace and of advancing enlightenment, as an earnest of the development of the resources of those vast garners for the world's good, as the token of civilization with all its advantages and all its evils, and of christianity with all its blessings.

MISSIONARY INTELLIGENCE FROM THE SOUTH.

The *Spirit of Missions* for March, gives the following communication from the Secretary of the Domestic Committee, who is on a Southern journey, in the prosecution of his work:

I left New York on Thursday, February 1st, with a view to a Southern journey, in order to awaken interest and procure contributions for our Domestic Missions. I spent part of a day in Philadelphia and Baltimore, respectively, attending to some matters of business and interest for the Committee.

On Sunday, February 4th, I preached in St. John's Church, Washington, in the morning; in the Church of the Epiphany, in the afternoon; and in Trinity Church, in the evening, with collections at each service, and a kind and cordial welcome from the rectors.

On Wednesday, I visited Georgetown, and was to have preached in Christ Church, in the evening, but the service was omitted on account of the inclemency of the weather. The rectors were both very cordial and kind.

On Friday, February 9th, I visited the Alexandria Seminary, and was very kindly received by the professors, at home, the Rev. Drs. May and Sparrow. The students were assembled at short notice, and I addressed them, after prayers by the Rev. Dr. May. One of the students, I was glad to find, is looking to the Oregon Mission.

I also had a short interview with Bishop Johns, who kindly invited me to repeat my visit. The resident clergy of Alexandria expressed a deep interest in our work, and invited me to spend a Sunday, and present the cause.

I spent Sunday, February 11th, in Richmond, Va., and was much indebted to the Rev. Mr. Woodbridge, of the Monumental Church, and the Rev. Dr. Totten, of William and Mary College, who has the temporary charge of St. Paul's. I preached on Sunday morning, in St. Paul's, and a collection was taken without previous notice; in the afternoon, in the Monumental Church, where a collection had just been made; and, in the evening, in St. James's Church, where they have a system of quarterly collections, one of which had just been made.

I left Richmond on Monday morning, by the way of Wilmington, Welden, and Kingsville: and, after a pleasant journey, beguiled by some intelligent and kind companions, reached Charleston on Tuesday afternoon, and was kindly received by the Bishop and clergy, to whose hospitality, attentions, and interest in my work, I was much indebted during my stay.

On Tuesday evening, in St. Peter's Church, I attended the anniversary of "The Advancement Society of South Carolina, which has ample funds, and a vigorous existence. The Rt. Rev. the Bishop of the Diocese presided; the Rev. C. C. Pinckney, jr., assistant minister of Grace Church, read prayers; and the sermon was preached by the Rev. James H. Elliot, assistant minister of St. Michael's Church, from Luke xv. 10. It was an earnest and affectionate discourse, out of the beaten track on such occasions; and going "to the root of the matter," was well adapted to quicken a Missionary spirit through the love of Christ and the lively interest of holy angels, in the repentance and salvation of the souls of men.

The Convention of the diocese met on the morning of Wednesday, February 14th, in St. Philip's Church; morning prayer was read by the Rev. Alexander Glennie, the ante-communion service by the Bishop, and the sermon was preached by the Rev. J. Barnwell Campbell, rector of St. Philip's, from 1 Thess. v. 25: "Brethren, pray for us." It was an earnest, able, and faithful discourse, setting forth the importance of the duty, the reasons and motives for it, and many considerations of solemn and awakening interest, growing out of the pastoral tie and the care of souls, with not a few passages of beauty and power. May it be as largely blessed as it was timely and faithful.

On the motion of the Rev. Mr. Campbell, I was invited to address the Convention on the subject of Domestic Missions, which I did on Thursday, after morning prayer, by the Rev. Thomas F. Davis, jr., from Isaiah vi. 8, setting forth the great and crying need of the Church, in the want of labourers for the harvest, and setting forth the proper remedy, in the renewed and salutary fruits of a true and thorough Christian education, and the Missionary spirit and earnest and aggressive zeal of those who are called to the work of the ministry, with an application to the great wants, and claims, and dangers, of our vast and ever-growing Missionary field.

In the course of my remarks, I could not restrain a spontaneous and feeling tribute to the memory of a friend of my early studies and ministry, and an earnest and devoted minister of Christ whose remains are resting in hope, under the shadow of the pulpit whence I preached, the loved and lamented Cobia. His ministry was brief, but beautiful in its earnestness, and unction, and success; and all who remember him will respond to the truth, that he shared largely in the spirit of his Master, and in the self-sacrificing and absorbing zeal, which found its utterance in the words: "The zeal of thy house hath eaten me up." With a seraphic spirit in his Ministry on earth, his early call but brought him to the presence and the fellowship of the seraphim, bending and burning round the throne above.

For this favoured opportunity of presenting our sacred cause, in the name of the committee, we thank the Bishop and the Convention of South Carolina, which, as a diocese, is always mindful of our wants and claims.

The harmony and unity which marked the proceedings of the Convention, is but another illustration of the feeling which now, more and more, prevails throughout our borders, and realizes the state of things described in Apostolic days: "Then had the churches rest, throughout all Judea, and Samaria, and Galilee, and *were edified;* and walking in the fear of the Lord, and in the comfort of the Holy Ghost, *were multiplied.*" So may it be now and ever, more and more.

The address of the Bishop disclosed an amount of earnest, faithful labour performed, with an increasing and commendable attention to the coloured population, in the provision made for their instruction, the large number of confirmations from among them, the Missionaries and settled clergy labouring for their benefit; (especially in the abundant labours of the Rev. Mr. Glennie, of All Saints', Waccamaw, whose field is an important and interesting part of the African Mission,) and the gratifying and growing fruits which show the adaptation of our services to the wants of all, and illustrate the truth: "There is neither Jew nor Greek, Barbarian, Scythian, bond nor free, but Christ is all in all."

CHURCH MUSIC AT THE REFORMATION.

As there is evidently a disposition now evinced to restore the musical performance of our Church Services to its proper state, it may be interesting to know what was the plan adopted at the Reformation. The following extract from "Practical Remarks on the Reformation of Cathedral Music (in England)," may be useful for this purpose:—

At the period of the Reformation it was one of the grievances complained of, that the ancient practice had been corrupted, by which the people had always had and enjoyed their privilege of joining in offices of public prayer and praise: and that the Clergy had been appointed to be the sole officers in the public service of the Church: and that difficult music was introduced which no one could execute without a regular musical education. And it became a distinguishing mark of the Reformers to use plain music in opposition to the musical exhibitional* services and uses of the unreformed Church.

Cranmer was anxious to give full effect to the reasonable complaints of the abuse of music. And to his influence with the king is no doubt to be traced the steps taken for its remedy. In order to "secure a unity of of use, a certain rule of conformity, and the co-operation of the people, the simple form of song, which is that of generally a note to a syllable, was reverted to. The choir would therefore return to their duty leading the general voice of the congregation, and no longer relieve them of their duty by the exhibition of such expansions as were beyond their comprehension or grasp. The theory of the choir vocally representing the voice of the people was then unknown and unadvocated."

1544.] In this year Henry VIII. "ordered a Litany or Procession to be set forth in English," which was accordingly done by Cranmer; and it was published in May, with musical notation adopted from the ancient plain chant, by authority of the king. It is commonly accepted, and distinctly asserted by some recent writers, that the notation of this (our present) Litany was the work of Cranmer himself. However probable this is, we are aware of no direct evidence of it; although there can be no doubt that it was done and arranged under his sanction and supervision. The mandate was sent to the Archbishop on the 11th of June, directing that the English Litany should be used over all his province. It contains the following:—

> Being therefore resolved to have continually and from henceforth general processions [processional Litanies] in all cities, towns, churches, and parishes of this our realm said and sung with such reverence and devotion as appertaineth: Forasmuch as heretofore the people, partly for lack of good instruction and calling, and partly for that they understood no part of such prayers and suffrages as were used to be sung and said, have used to come slackly . . . we have set forth, &c.

1545.] The king, it seems from Cranmer's letter to him, had since given him some further instructions on the matter. We quote this letter at length, erroneous inferences having been drawn by late writers from isolated extracts from it.

> It may please your Majesty to be advertised that according to your Highness's commandment sent unto me by your Grace's secretary, Mr. Paget, I have translated into the English tongue, so well as I could in so short a time, certain processions to be used upon festival days; if after due correction and amendment of the same your Majesty shall think it so convenient. In which translation, forasmuch as many of the processions in the Latin were but barren (as me seemed) and little fruitful, I was constrained to use more than the liberty of a translator (*scil.*) . . . The judgment whereof I refer wholly to your Majesty, and after your Highness has corrected it, if your Grace commands some devout and solemn note to be made thereunto (as is to the procession which your Majesty has already set forth in English) I trust it will much excitate and stir the hearts of all men to devotion and godliness. But in my opinion the song that shall be made thereunto would not be full of notes, but as nearly as may be for every syllable a note, so that it may be sung distinctly and devoutly, *as be* in the Matins and Evensong, Venite, the hymns Te Deum, Benedictus, Magnificat, Nunc Dimittis, and all the Psalms and Versicles: And in the Mass, Gloria in Excelsis, Gloria Patri, the Credo, the Perfice, the Pater Noster, and some of the Sanctus and Agnus. As concerning the *Salve festa dies*, the Latin note, as I think, is sober and distinct enough. Wherefore I have travelled to put the verses in English, and have put the Latin note unto the same. Nevertheless those that be cunning in singing can make a much more solemn note thereto. I made them only for a proof, to see how English would do in a song. But because my English verses want the grace and faculty which I could wish they had, your Majesty may cause some other to do them again, that can do the same in more pleasant English and phrase. As for the sentence [meaning] I suppose that will serve well enough. *Oct.* 7, 1545†.

1550] John Merbecke, who had narrowly escaped martyrdom by Romanist persecution in 1543, on account of his exertions in favour of the Reformation, published plain chant notes to the Morning and Evening Prayer, &c., of the first Book of Edward VI. upon the plan above described. There is reason to believe that it was so arranged and published under the direction of Cranmer and the patronage of the king; and, indeed, that it was the arrangement spoken of by Cranmer in the above letter, as being established in use previously to October, 1545 (the date of it). It does not contain the Litany, that having been already separately published. The advertisement says: "In this book is contained so much of the Order of Common Prayer as is to be sung in churches." It was not, however, enforced by authority.

1552.] Cranmer, and the other commissioners appointed to inquire into the state of the ecclesiastical law, formally expressed their desire to remove the use of figurate music entirely from the Church; *and to restore the chant, in point of simplicity and solemnity, to what had been the rule laid down eight hundred years before—already quoted.*

* The Council of Trent, in 1562, acknowledged this ground of complaint, by making a decree against curious singing.—*Burney*, iii. 26.

In consequence of this, the revisal of the plain chant for the use of the Church of Rome was committed to Palestrina; under whose direction and supervision it was executed by Guidetti, and published in 1582.

† *Collier's Eccl. Hist.* ii. 206. Of these verses or the music put to them, or of the festival processions here spoken of, nothing seems to be extant or known.

ORIGIN OF SHORT-HAND.—It would seem from "Bower's History of the Popes" that Stenography was invented as far back as about the year 240. It seems that certain men were appointed "to commit to writing the actions and speeches of the martyrs," says Bower. "As for taking down their speeches, which some seem to object to, the art of writing in short-hand was known in those times. Eusebius tells us that by Tiro, Cicero's freedman, were first invented certain marks, which stood not only for whole words, but entire sentences. But this invention is by Dio ascribed to Mæcenas, who ordered his freedman Aquila to make them known to all who cared to learn them. Of their wonderful quickness in writing, with the help of these marks, Martial takes notice, in one of his distiches, saying:

'How fast soever the tongue may run, the hand runs faster.'"

COMMUNICATIONS.

For The Churchman.

"NOT HOLDING THE HEAD."

All errors in the Church are owing to one single and very simple cause, and that one the title of our article. Men fail in too many instances to begin at the right end, or to take hold of the subject by the right handle. Christianity is not a thing of our own making, our own devising; we must take it as it is given us, and apply it in the right way, in order to probe it. To prove it in any other way is at least only beating about the bush, and no one can understand or believe in Christianity, who does not bring it home to his own heart. It is idle to talk about what God *must* do, let us first try to understand or know something at least of what He *has* done for us; and when we have got thus far, we shall see no necessity of raising further questions as to the course He may see fit, in His Infinite Wisdom, to pursue.

But as the mind is too generally erratic, so its errors in great matters arise from losing sight of great principles, or the real magnitude of the object. If there be a great principle in the gospel, it is this, that "Christ is the Head." We would say it is the one, and only great principle, for all others are from the very nature of the case, subordinate. Even the doctrines that flow immediately from it are not to be ranked the same, simply because every one can see and apply the truth of this fact more than they can any other. That Christ is head, therefore, is the paramount doctrine of the gospel. Teach what else you may—this stands first, and wherever there is a departure from it, there error more or less finds an entrance. It was, therefore, with much significance that the Apostle to the Colossians, warned them against an innovator who did "Not Hold the Head" μη κρατων την κεφαστην, as everything depended on this. Christ has also promised to be with His Church to the end, and the history of the past has thus far proved it. But where do we look for the presence of Christ in past ages, or where do we look for His presence at this day? Our answer is simple and plain: Christ's presence is there *where His* presence is sought. Let two or three meet in his name and he is there,* and it is this sacred promise that has kept the Church alive in the midst of all her troubles and trials, from the beginning. Now to seek the presence of Christ, and to meet in His name, implies one great and leading fact—which should control every other idea, and every other thought, and that is—Christ is the Head, and we must act and lay all stress upon this one great and comprehensive fact. We differ, we separate, we divide, we go asunder, even in our own ecclesiastical body, simply because we do not "hold† (fast) the Head" (Col. i., 19); and wherever this is the case, there is always danger of dividing more and more.

Now the example of St. Paul was so remarkable in this respect, that the tenor of his preaching seems to be nothing but the blessed name of Christ. Open his first epistle to the Corinthians and the first 9 or 10 verses have the name of our Lord Jesus Christ just as many times as you have verses. In 10 verses you find His name 10 times. I can never read over that most earnest chapter without a renewed conviction every time, that the Apostle calls up the name of Jesus Christ so often with a most serious and earnest design. It is in every instance a kind of appeal to Christ, as if to keep the mind's eye on Him. The tenor of the chapter, indeed, soon explains to us why the Apostle exposes himself thus to the charge of repetitions. He hazards the imputation even of folly and absurdity for the sake of a great and important principle, and that is to bring back a divided Church to the unity of their Head. He had learned there were divisions and parties among his Corinthians, and as if to rebuke their partialities for different leaders, before he comes to the point he holds up to their view only the name of Christ, as if to ignore every other. This was significant, and he meant it to be so. The Corinthians had lost sight of the true ground on which they should stand united, whatever their difficulties or differences, and here they had nothing but the Lord Jesus Christ. From Him they had wandered, to Him they must return.

Now the Corinthians had not, as far as we can judge, really abandoned Christ, much as they were divided. Although they professed to rank some under Paul, some under Apollos and Cephas, and some under Christ—yet when probed, they would probably all have given much the same answer, that by their partialities, they only meant this or that one as a favorite in preaching the Gospel. So harmless might the whole matter appear to one who might undertake to be the apologist of the Corinthians.

And yet the Apostle treats this matter so seriously, and rebukes it so earnestly, that it would seem as if he foresaw times when the Church would be in danger from this very source, and simply because they did not "hold (fast) the Head." To lose sight of Christ is the first step in the path of error.

There has been doubtless many a good man who has insensibly ranked himself under the banners of a party—it may be even of his own creation—and yet supposed that it was only another form for serving God, and fidelity to Christ. If we look over the long list of theological controversies ever since they began, which of the parties does not appeal to this very principle, the honour of God and His Church. And what does all this prove but the danger of making the cause we advocate a substitute for Christ? What is more common than to insist upon certain things, whether doctrines or dogmas, in such a way that, important as these may be, they may and do actually become substitutes for Christ, and neutralize a true and saving faith. It may seem strange, perhaps, to talk in this way, but the history of the Church proves it. Men have disputed about particular dogmas until their dogmas have become little gods in the temple of their souls, and there where Jesus Christ alone should sit enthroned some *ideal* has taken the place of Divinity, and they honour and worship *that*. So strangely does error oft take possession, that the very point on which we think ourselves safe in honouring Christ, may become a snare to beguile us from an innocence, merely because we did not "hold (fast) the Head" in that simpleness and simplicity of purpose which it demands. The question of unity has been agitated ever since the division at Corinth, and much has been said to determine wherein it consists; but we must all go back to that pure and untrammelled ground on which the Apostle placed it, if we would secure it. He knew nothing but Christ, and by his earnest appeal to Christ alone as the centre of union, he shows clearly what unity is, and wherein it consists, and where we are to begin, or where to start in order to secure it. The only way in which the Church can ever be one, is the love of Christ. One in Him, we are united in one another.

And this shows us, too, where we are to begin. Not with any precise definitions, not with any metaphysical or logical postulates, not with settling any precise philosophical, psychological distinction, much as we might feel and show all these in accordance with Christ; but we are to begin with Christ alone, apart from all considerations, even those involving His own exalted dignity, for all this breaks the unity, by mingling even truth, separately considered, with the person of Jesus the Christ. The only ground on which Christians, all those who call themselves such—whether within our pale or beyond it—can expect to stand united, is on this one, and on this, we say, alone. Christ must be "all and in all." This must be the standard around which we can gather and to which we can look, away and apart from all other considerations, mingling nothing of our own with it, and to which we can cling as the only hope of safety. That standard is Christ. Only let us begin here aright, and all other things will follow, all will go right; only keep it in view, never lose sight of it, as "the mark for the prize." St. Paul's own language (κατα σκοπον Σιωκω) implies a single, undivided object—a single, undivided mind.

Now we are well aware what may be said to all this: What do you propose for more unity in our divided Christianity? Do you propose to set aside what we call our distinctive principles, whether in or out of our communion, and merge all in a general profession of Christ as Head, having each one to follow his own private judgment in all other points? We answer such a question by a double distinction. First, if by distinctive principles are meant those great outlines that appear in the ecclesiastical standard for us, our Liturgy, we say no, this is not necessary for our motto κατα σκοπον Σιωκω. The Liturgy is only a vista through which we look to Christ, a medium where the glare is mellowed by shades that overhang the view, and as we *look* through it so we *are* in relation to Christ. But if, by distinctive principles, we mean anything which may distinguish us from Christ, even distinguish us more than is compatible with an undivided interest in Christ, then we say—yea, we must be prepared to give up these. Again, if by a general profession of Christ is meant a cold and formal profession, our answer again is—No. Better retain our differences, with some warm zeal for Christ, than adopt a heartless profession that means nothing. But if by a profession of Christ is meant, as we do mean, that deep felt interest in Him, that believes and loves and trusts in Him for His own sake, and that looks away from everything else distinctive, only anxious, whether with or without a medium, to have our portion with Him, then we say we mean nothing *else*, because we mean nothing *less* than this. And here, to conclude our prosy article, we will, in the place of argument, after the manner of Old Jewish Rabbis, tell a Haggadah. About one thousand years before the Christian era, there was a sage monarch on the throne of yet undivided Israel, who was called to decide in a case where there was no testimony. Two mothers appeared before the king to assert their right to a child, which neither could prove. Bring a sword, said the king, and divide the child. Nay, said one, slay not the child, let her have it and let it live. No, said the other, "divide it." And the wise king restored it to the yearning mother, who would rather part with it to have it live, than to have any share in its death. Are we willing to learn anything from this mother? We have a Church: she is a mother. She has her ecclesiastical offspring, Liturgy, organization, and valued privileges, but it is possible they may come in competition with an affection that strikes deeper—and should the crisis ever come when she may be required to stand such a test, what will she do? We know very well that parabolic arguments prove nothing; but what was fact in the one case, may become fact in the other; and then the great question may be precisely that which came before the wise King of Israel—we say precisely the same in its purport—a test of the truthfulness of our position. The question hitherto before us as some test, has been a matter of precedence, either "Christ and the Church," or else "the Church and Christ." The latter is the symbol of Rome. But time may be when even their significant symbols do not reach far enough to probe the vitality springing from the fountain, and the test may be not even "Christ *and* the Church," but a more antithetical question—Christ *or* the Church? We trust the antithesis may never obtain with us. But it is possible. Our system, with all its divine elements, evidently bears the stamp of human arrangement. Who can deny it? It may be put in competition with Christ, absurd as it seems that the instrument should compete with its maker. But the subtlety, or the blindness of man has done strange things, and may do them again. What, then, if the time should come when the true question at issue is "Christ *or* the Church." It may be indeed to test our love of Christ, but not more so than to test our love of the Church. Will we be able to abstract ourselves from the latter in order to declare wholly and without hesitancy for the other? Shall Christ be all in all, irrespective of any system? This is the great question at issue; it is the great question between us and Rome; it is a great question among ourselves; and we will add what is of most importance, it is like the question before that yearning mother, when the sword was coming to divide her infant; a question for life or for death; a question too that will prove who are the Church, by a resignation that submits to give up even the Church for Christ—but which again by that very love for Christ more than for the Church, only secures—the life of the Church—and that life is Christ.

C. F. C.

* *Ubi tres ibi ecclesia.*

† Κρατων.

For The Churchman.

"UNPLACED CLERGYMEN."

Mr. Editor:—I am much pleased to notice under your head of "Acknowledgments," that our Provisional Bishop has received a contribution from "A Country Churchman," for the benefit of Unplaced Clergymen, or clergymen without parishes. I sincerely hope that our wealthy and liberal City Churchmen will emulate the example of "A Country Churchman." Surely our great metropolis will not suffer herself to be outdone by the country folks. We all know that the Rt. Rev. the Provisional Bishop has relinquished one thousand dollars of his salary; and beyond this some of us know that he has drawn as far as he could upon his own resources to meet the pressing wants of clergymen and their families, between whom and the sea of beggars there has been, all through this terrible Winter, but a paper wall. Now, then, dear brethren, let us say by our liberal contributions for this holy object that, under the dire state of things, we think it our bounden duty to protest, practically at least, against anything like a curtailment of the salary of the Provisional Bishop. Surely, the solemn Lenten season, through which we are passing, calls loudly upon us to make some sacrifice of our time and money in doing good unto all men, but especially unto those of the household of faith. What say you, brethren?

In this modest acknowledgment of our Bishop, he very plainly, with his characteristic gentleness, invites the Church to step forth and sustain her honour and her dignity. He calls upon the high minded and generous laity not to suffer ragged clergymen within the chancel rails, hiding the *shame of a rich and powerful and Apostolic Church* under beautiful and pure white surplices. For, I maintain that this humiliating state of things is not the fault of those who feel that they are called of God to *preach the Gospel*—to be "faithful dispensers of the Word of God, and of His holy Sacraments:" Presbyters may not, with impunity, serve tables: and when, agreeably to the high dignity of our office, as "Messengers, Watchmen, and Stewards of the Lord," we are driven through the sheer neglect or avarice of men to go and sit at the receipt of custom, to be money-changers, instead of teaching, premonishing, feeding, and providing for the Lord's family; instead of seeking, like faithful shepherds, for Christ's sheep that are dispersed abroad, I say that such a wicked state of things is enough to make the thunderbolts of God Almighty's vengeance plough the earth beneath the feet of those who tread his holy courts—those who have it in their power, whose duty and privilege it is at once and forever, as I pray God they will for the honour of religion, wipe off this disgrace of Zion—roll away this intolerable burden from the Bishop's heart, and thus leave no room for scoffers and infidels to deride the Spouse of Christ.

Itinerant Presbyter.

Popular Poetry of Modern Greece.—At present the most characteristic feature in the poetry of the Greeks is the popular songs. Like the ancients, the present Hellenic race have a vein of natural poetry, which breaks out on all the occurrences of life—birth, death, separation, departure for a foreign country—in the most simple and unpremeditated style. A large proportion of these songs exist only on the lips of the people, most of them having never been reduced to writing at all. The first collection ever made was by Fauriel, published in 1824 and 1825, and the ballads excited great attention in Europe. Gœthe, then the undisputed monarch of Continental literature, pronounced them the most genuine poetry of artless feeling and unsophisticated nature in our times. Since then, much has been added, commemorative of the events of the war, and several other collections have been made. It will not be long, however, before this period of popular poetry will have passed, and the dialects in which the songs are composed will have become, through the general diffusion of education, obsolete curiosities, for the researches of the mousing antiquarian. They ought, therefore, to be at once placed beyond the reach of casualty. The popular life, to which allusion has been made, includes that of the Klephts and Armatoles; life on the islands, as well as the mainland; life in the valleys, as well as on the mountains; and the poems which depict it run back indefinitely into the Turkish times. Love and marriage, funerals, feasts, the dying scene, the sorrow for absent love, the joys of victory and revenge, the fortitude which bears tortures without a groan, and the courage which defies and dauntlessly encounters an overwhelming array of foemen—these, and every future in every scene of this popular Hellenic life, and every feeling of this simple, fresh, Hellenic heart, are rhythmically embodied.

Among them we sometimes find strange echoes of old Greek poetry, still reverberating among the mountains. Charon, the ferryman of the Styx among the ancients, has become a mysterious minister of Death, hanging invisibly above the doomed, or sweeping like a storm over the mountains, on horseback, with the ghosts of the dead borne at his saddle-bow or marching at his side. The birds, whose voices and flight were full of omens to the ancients, and whose knowledge was proverbial, in modern poetry, are endowed with speech and supernatural powers of vision, and often appear as collocutors in the abruptly changing dialogue. The measure in which most of these poems are composed is accented iambic, of fifteen syllables, without rhyme.—*Professor Felton's Notes to Smith's History of Greece.*

THE INADEQUATE SUPPORT of the MINISTRY.

We find the following forcible remarks upon this subject in the recently published Address of the Bishop of Illinois to the late Convention of his diocese:—

My next word is an echo—I thank God it is so—echo to a theme which is stirring interest through the Christianity of our land—the inadequate support of the Gospel Ministry. The whole is only an echo to another voice from far-off time in Palestine—"The labourer is worthy of his hire."

There can be no doubt that the salaries of the ministry are not merely below their services, but inadequate to their actual wants, measured by a social standard far lower than ought to be. The relative expense of living is so much advanced, that the same sum must be regarded as a painful reduction from the past. I know not what we can do but cast the subject before the honour, conscience, and Gospel fealty of the laity. Ours is entirely "the voluntary system," sometimes regarded such to the degree which permits promises for ministerial support to be broken, and pledges of subscription to be unpaid. But so far, we have rejoiced that it is thus:—that religion is free from all dependence upon the State, and the ministry dependent only on the religious sense of the country. It will be a sad hour if that dependence be found misplaced or insufficient. I have no permanent apprehension that it will. I am too hopeful in God and my country. Society is rousing to the lamentable fact that the clergy in the Protestant Churches of England and America, as a body, are ill requited. They have no reasonable maintenance equivalent to their claims as educated, working men, resolutely closing against themselves all avenues of worldly wealth, dedicating to the ministry talents often which would make them high in the lucrative professions, renouncing almost choice in place of labour—willing to live reduced to a moderate maintenance—in faith for the morrow—faith for sickness and old age—faith, then most sorely tried, for helpless family orphaned, and wife a widow. These men, God's own ministers, called by Him, and sent as the best gift Christ bestows in love to His Church; these men—I hush my voice to a whisper—beloved of the laity, are almost starving; they are ground down to the veriest pittance; and life's heartiness, dignity, affection, and power are shrunk and withered by the shifts of poverty. My tongue would blister, however, if in this I spoke of charity. No, their maintenance is a *right*—God-imparted, God-defended right. In view of it, the Apostle almost takes the tone of irony:—"Is it a great thing?" "If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things."

What makes this inadequate support of the ministry worse, is that it is an acknowledged fact in times of unprecedented prosperity. As a friend spoke in the Metropolis of England, writing with "Mother" and "Daughter" alike before his mind—as, I am sure, they are in his warm heart—"Within the last few years, the wealth and resources have been advancing with unprecedented rapidity. Capital has been accumulating almost beyond belief; gold pouring into the country inexhaustibly from both hemispheres; new machinery constructed, new markets opened, and this great emporium of the world making every day and every hour some fresh display of riches, power, taste, luxury, and science; but unhappily, as yet there is no corresponding improvement in provision for the clergy. On the contrary, their circumstances are becoming annually worse; their wants more urgent; their position more contradictory and distressing."*

And in this strange, mighty West—in this part of that West—what has been going on? Are there not hundreds—thousands, rich now to repletion—who a few years, almost months ago, were poor? How has this happened? Whence came this wealth? Did they wring it from the earth by the sweat of the brow;—gather it little by little, the savings of studious or brawny toil? It has come to them a great, sudden endowment from God, almost as independent of their labour in creating it as if it had rained down from heaven. Social advances, mighty Providences, new lands, the shaking of other powers by revolution, famine, pestilence—national prosperity beyond census—these have combined in what the world calls "enterprise." This has come with swift wing far out here, and rushed on far beyond, chasing the receding West; and here and there its foot has just touched the poor acre on which the owner might have lived a beggar had he tilled it; and it is Gold, Gold! He is a rich man. And now what will that God-endowed man (their name is legion) do? Content himself with the measure of the past—gauge his duty by what his neighbours are willing to do—satisfied to pay his pew-rent as a benevolent offering to Christ! Or will he feel that the measure of gift is as he has received, and divide this strange surprise of wealth, and let Christian education, the Ministry, the Church's work, the sick, the poor, and the outcast become endowed too from the just stewardship of his grateful Christian heart? But I forget my exact position. My theme betrays me; and I draw back to the colder tone of legislation. Brethren of the laity, in this matter we are powerless. It is for you to devise, for you to act, to relieve the worn heart of the Ministry, to nerve the Missionary, and call out, by the blessing of the Lord of the harvest, labourers adequate to the need. For all which we shall not cease to pray.

* The Ven. Archdeacon Sinclair's Sermon in the Cathedral Church of St. Paul (London), at the "Festival of the Sons of the Clergy."

NO PACIFICATION WITH HERESY AND SCHISM.

From attempts, in the seventeenth century, to bring about a reconciliation between the various communities of professing Christians, two things may, perhaps, chiefly be learnt. The one is that, at the commencement of the Reformation, and for many years after, the most bigoted Protestant felt, equally with the staunchest Roman Catholic, that such a state of schism could not continue without sin. The three parties had each of course its own view as to the means by which a pacification was to be effected. But among none of them did there prevail the view now generally adopted by Protestant theologians, that such a state of things is not unpleasing to God, and may be beneficial to Christianity. This appears very strikingly if one contrasts the efforts of Drury, or Calixtus, or Grotius, or, in earlier times, Cassander, with those of such a body as the Evangelical Alliance in our own days. The latter actually seems to regard division in non-essentials as a component part of the general scheme of Christianity; which non-essentials embrace about nine-tenths of the dogmas which all sects, from the time of the Reformation downward, have considered it necessary to believe or to reject.

But the more important consideration is this;—the utter impossibility of carrying out, and the utter folly of forming, any plan of reconciliation which begins with unity, and ends with truth; which, again to refer to Bishop Andrewes's words, sets *Pax in terris* before *Gloria in excelsis*. Whether such attempts were made, as at first, by endeavouring to hit on a form of words which might mean two opposite things,—in fact, to approach Almighty God with a string of devotional puns,—or whether they were to be promoted by persuading all sects that, except what they already held in common, nothing at all was worth holding in common, both miserably and egregiously failed. Every one can see how vain was the attempt of the early pacificators to unite those who disputed about the Holy Eucharist, by persuading them to receive our Lord's words, each in their own meaning. "You," they said to the Roman Catholics, "may take *This is My Body*, in its natural signification. You," to the Lutheran, "may explain it to mean, My Body is present with this Bread, by way of consubstantiation. You," to the Zuinglian, "may interpret it, This is not My Body in any sense whatever. You," to the Carolstadtian, "may teach that our Lord, raising the bread in His hands, said *Take, eat;* and then pointing to Himself, added, *This is My Body*. Interpret the words, all of you, in your own ways; only join in receiving them as words; and in this manner we shall obtain the union which we all desire."

And yet this is the kind of pacification which men now-a-days seem anxious to bring about. That it failed under the Tenisons, and Burnets, and Patricks of 1689, is, we trust, a sufficient omen of its fortunes in our own day, when it is recommended by their successors, equal in station but inferior in every other character.

—*Christian Remembrancer.*

The New Post-Office Bill.—The following is a synopsis of this bill, which is likely to work many important changes, not to say improvements in our postal system. Everything is to be prepaid after July, and the postage to California is to be ten cents instead of six.

The bill provides that, in lieu of the rates now established by law, there shall, after the commencement of the next fiscal quarter, be charged for every single letter in manuscript, or paper of any kind in which information shall be asked for or communicated in writing, or by marks or signs, conveyed in the mail for any distance between places in the United States not exceeding three thousand miles, three cents; and for any distance exceeding three thousand miles, ten cents. For a double letter the charge is to be double, for a treble letter, treble, and for a quadruple letter, quadruple these rates.

Every letter or parcel not exceeding half an ounce in weight is to be deemed a single letter; and every additional weight of half an ounce, or of less than half an ounce, is to be charged with an additional single postage. Upon all letters passing through or in the mail of the United States, excepting such as are to or from a foreign country, the postage is to be prepaid, except upon letters and packages addressed to officers of the government on official business, which shall be so marked on the envelope.

And from and after January 1, 1856, the Postmaster General may require postmasters to place postage stamps upon all prepaid letters upon which such stamps may not have been placed by the writers. All drop-letters, or letters placed in any post office not for transmission through the mail, but for delivery only, are to be charged with postage at the rate of one cent each; and all letters which are hereafter advertised as remaining over or uncalled for, in any post office, are to be charged with one cent each, in addition to the regular postage, both to be accounted for as other postages now are.

No postmaster or other person is to be allowed to sell any postage stamps or stamp envelopes for any larger sum than that indicated upon their face, or for a larger sum than that charged therefor by the Post-office Department; and any person who violates this provision is to be deemed guilty of a misdemeanor, and on conviction, is to be fined in any sum not less than ten, nor more than five hundred dollars.

The following amendments were made to it and accepted:

Provided, That nothing herein contained shall be so construed as to alter the laws in relation to the franking privilege.

And be it further enacted, That for the greater security of valuable letters posted for transmission in the mails of the United States, the Postmaster General be, and hereby is authorized to establish a uniform plan for the registration of such letters on application of the parties posting the same, to require the prepayment of the postage as well as registration fee of five cents on every such letter or packet, to be accounted for by the postmasters receiving the same in such manner as the Postmaster General shall direct; Provided, however, That such registration shall not be compulsory, and it shall not render the Post-office Department, or its revenue, liable for the loss of such letters or packets, or the contents thereof.

Statute-Fair for Wives in Russia.—Among the various modes of match making in Russia I ought not to omit to mention that of Whit-Monday. On that day a general meeting of lads and lasses takes place, at least of all those who are desirous of taking upon them the duties of a married life. I went several times on such occasions to the Summer gardens of St. Petersburg to see the "brides." Along the principal walk were two rows of candidates; on one side were the young men, on the opposite side the young women; they appeared to consist for the most part of shopkeepers and servants, and were of course all of the inferior ranks of society. They were dressed in a great deal of finery badly put on, and a great many colours ill assorted. The young men were, upon the whole, rather good-looking, but an uglier assemblage of young women it would be difficult to meet with anywhere, notwithstanding their painted faces and silk gowns. But to return to the "brides" in the Summer garden. There seemed to be very little laughing or merriment among them. There they stood, silent and almost motionless, with their arms hanging straight by their sides; they had evidently come upon a serious business, and were heroically intent on carrying it through. I noticed that behind the young people were the elders of the family, to whom now and then they addressed a few words. Being anxious to know in what manner matches were made at this "statute-fair," I applied to an old lady of our party. "Do you not see," replied she, "that the parents and friends of the candidates are behind them. Well, when a young man has fixed his choice on one of the girls, he informs his mother or father of it, who immediately proceeds to make all sorts of inquiries concerning her, as to the amount of her marriage-portion, quantity of wedding clothes, what her household accomplishments are, &c.; having received the necessary replies, and given information in return, if it meet with the approbation of the parties, the affair does not take long to be arranged to the satisfaction of all."—*The Englishwoman in Russia.*

Bulwer Lytton in Parliament.—A writer to the Liverpool *Journal*, describing the debate on the Foreign Enlistment bill, gives the following sketch of the author of "The Caxtons":

"I think Sir Bulwer Lytton is the most ridiculous-looking man, with his horse nose, and his blue saucer eyes, in her Majesty's dominions; and his bow-wowy voice drives one into hysterics of fidgetiveness; and his gestures—oh! his gestures; consider Cassandra being dogmatic in a state of delirium tremens! The impression for the first five minutes of his oratory is awful; you see members dusting their faces with their handkerchiefs, screwing their persons to the benches, and keeping their eyes off the door that looks so tempting an escape from the tremendous baronet. But genius asserts itself, and one forgets the tremendous baronet in the man whose very grotesqueness but proves his grand originality; and forgetting the manner in the matter—when it is good, as on Tuesday—the house cheers. Sir Edward sat down, on that night, with a parliamentary success, having achieved that—he is celebrated for his pertinacity—which he has been twenty years striving for; and as I watched him passing along the lobby to dinner, amid unreserved congratulations, I came to the conclusion that that was the happiest moment of a career which, though leafy with laurels, has, perhaps, been a very melancholy life."

The New English Education Bill.—Lord John Russell's New Bill "to promote Education in England" has been read a first time and printed by order of the House of Commons. It contains twenty-two clauses, of which the following is a brief abstract: "The councils of English boroughs are empowered to submit schemes for the promotion of education in such boroughs (by means either of new or existing schools) to the Education Committee of the Privy Council, with an estimate of the expense thereof. Two-thirds of the members of such councils must be present at the meeting to be specially summoned for the purpose fourteen days previously. If the scheme be approved by the Education Committee, it may be carried into effect, with or without alterations. The expenses are to be defrayed out of the borough funds, the rate not to exceed sixpence in the pound annually. The act may be also adopted by parishes situate without boroughs if two-thirds of the rate-payers vote at a public meeting in favour of such adoption. If the scheme be rejected by the rate-payers, it may not be again proposed for the space of three years. Where parishes adopt the Act, the scheme may be submitted for approval to the Education Committee in the same way as by the councils of boroughs; the expenses to be defrayed from the poor rates. In all schools established under this Act the Holy Scriptures are required "to be read therein," but not so as to be used as a "school lesson book;" and no Roman Catholic or Jewish children will be obliged to be present at the reading of the Holy Scriptures. Another clause provides that the children of Dissenting, Roman Catholic, and Jewish parents shall not be taught any catechism, nor required to use any Liturgy, nor obliged to attend at church, or other religious observances, without their parents' consent. The management of schools is to be vested in the councils of boroughs and the vestries of parishes, subject to Government inspection, and the rights of trustees or visitors. The Education Committee may at any time revoke any order approving any scheme under this Act, and so shut up the school disapproved. The committee must, at the same time, state its reasons for so doing.

Negro Funeral.—We read in a Savannah paper an account of the funeral of a negro Baptist preacher, one Samuel Betterson. A very large number of his coloured friends followed him to his grave. There were in the procession three uniformed fire companies, and another joined them on South Common. The Porters' Association, of which he was a member, turned out, and wore black scarfs with white rosettes. There were also two or three female benevolent associations, distinguished by suitable dresses. A spectator counted thirty-five carriages, well filled, beside a number of other conveyances, and many on horseback, following the hearse. It is estimated that between two thousand and two thousand five hundred coloured persons were in the procession.

Anecdote of Montgomery the Poet.—The poet was mundanely compelled to look occasionally after business and base lucre. "He was, therefore, sometimes seen riding forth to a considerable distance to collect what was due to him from subscribers to his newspaper. On one of these occasions he came to Knottingley, near Pontefract, where he intended to rest and dine, and dismounted, opposite the sign of the 'Dog.' He opened the house door, entered, told one of the inmates to take charge of his horse, which was done; and seeing the family at dinner, the poet said he would just sit down with them, and take part of what they had. He took his place at the table, was helped to a plate of meat, and commenced operations very satisfactorily. A suspicion, however, somehow arose in his mind, and a question fell from his lips, to which a single monosyllable in reply, kindly enough uttered by his host, explained to the uninvited and abashed but not unwelcome visitor that he had unwittingly entered, and was dining with a private family *next door* to the Inn! The parties had no suspicion as to who their guest might be until the mistake was discovered; it was but a slight mitigation of the awkwardness of the misadventure, that Montgomery had, as it happened, the name of his involuntary entertainer in his book as a debtor."

Socrates.—We cannot do justice to the affection and veneration which his memory claims upon us. But read of him in Plato; read of him in the Phædras, sitting at high noon under the plane-tree which Cicero says he has immortalized by the banks of the Ilissus, and led to recite, as if by inspiration, that beautiful mythos in which he represents the soul of a lover, seated in a car drawn by two horses—the black one, earthly desire, striving earthward; the white one, heavenly affection, struggling aloft; and then, if the better feeling prevail, the blessedness of pure and undivided attachment; read of him in the Georgics, courteously, yet with sarcastic power, confuting the Sophists, who maintain that the height of ambition is the superiority over public justice, and telling them that he at least will keep his soul white and pure for the scrutiny of Rhadamanthus; read of him again at the genial table of the banquet, gay and witty, yet rising to the earnest strain in which he depicts the progress of the mind, from the love of individual beauty to the love of all beautiful objects, then to the love of honourable and worthy exertions, next to that of right and virtuous contemplations; lastly of Him who is all that is good, and just, and true; read of him in his defence before his judges, avowing the object of his life, rather than palliating his conduct, and parting from them, as he is led away, with the beautiful words, "You go to life, and I go to death; which of us for the better part, the gods only know." Listen to him lastly, in the cell which is his last day's lodging, bidding his weeping followers look forward to a brighter existence; and after he has received the fatal cup with an unchanged eye, behold him lying down for the last time with words of religious thankfulness; read this in Plato, and then you will know, and value, and love, the brave, and great, and affectionate philosopher of Athens, to whom Erasmus, as he heard the names of Christian saints recited from a Litany, added the invocation, "Sancte Socrates, ora pro nobis."—*Quarterly Review.*

Sagacity of a Hen.—The *Poultry Chronicle* relates the following anecdote:—"A Spanish hen, which was a great favourite with her mistress, was accustomed to be fed with a dainty meal every time she laid an egg. Chucky soon found this out, and would go to her nest and sit there a few moments, and then come forth chuckling as loud as if she had performed a great feat, and for a day or two got her usual reward; but on no egg being found on several occasions, it was suspected that Mrs. Chucky was playing false, and her usual feed being withheld, it was found that for two or three times together on the same day, she would repeat the dodge of going and sitting for a short time on her nest, and then come forth chuckling as loud as she could for her expected reward."

The Expected Great Comet.—The eminent astronomer, M. Babinet, member of the French Academy of Sciences, gives some very interesting details relative to the return of that great comet, whose periodical course is computed at three hundred years. It was observed in the year 104, 392, 682, 975, again in 1264, and the next time in 1556, always described as shining with the most extraordinary brilliancy. Most of the European astronomers had agreed in announcing the return of this comet in 1848; but it has hitherto failed to appear. In fact, it is not so easy or simple a matter to compute those vast cyclical periods as some superficial persons, who do not look beyond the day of the year in which they live, may imagine.

We are assured, however, by M. Babinet, that, up to this moment, this beautiful star "is living on its brilliant reputation." We are now informed that a celebrated and accurate computer—M. Bomme, of Middleburgh—has gone over all previous calculations, and made a new estimate of the separate and combined action of all the planets upon his comet of three hundred years; and he has discovered that it is not lost to us, but only retarded in motion. The result of this severe labour gives the arrival of this rare and renowned visitor in August, 1858, with the uncertainty of two years, more or less; so that between 1856 and 1860 those who are then living may hope to see the grand luminary which in 1556 caused Charles V. to abdicate.

Our Unhappy Divisions.—The number of the principal religious denominations in the United States is twenty. The whole number of edifices of worship is about thirty-six thousand, capable of accommodating fourteen millions of people. The total value of church property is $86,416,639. The average value of each church and its appurtenances is twenty-four hundred dollars. The most numerous denomination is the Methodist. The Baptist comes second, Presbyterian third, Congregationalist fourth, Episcopalian fifth, Roman Catholic sixth. The property of the Methodists is estimated at $14,636,671; that of the Presbyterians at $14,369,880; Episcopalians, $11,261,970; Baptists, $10,931,382; Roman Catholics, $8,973,838; and Congregationalists, $7,973,962.

A spiritual man quickly recollecteth himself, because he never poureth himself wholly to outward things.

In the path of duty, God promises his special protection: he will keep us safe and bless us.

THE CHURCHMAN.

NEW YORK, MARCH 15, 1855.

☞ All letters on business must be addressed to THE PROPRIETOR of *The Churchman*. All communications and articles concerning the paper to THE EDITOR of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

NOTICE.—Being utterly unable to entertain the almost innumerable applications from societies and associations to be placed on our *Free List*, and from newspapers, on our *Exchange List*, our course for the future will be, to charge Two Dollars to the latter, and to such of the former as we may deem it advisable; this being scarcely more than the actual cost of the printing paper.

To Correspondents.

We are much obliged to "*Beta*", and also to "T.", of Baltimore; but their kind intentions, they will perceive, were anticipated.

We are obliged to J. F. M. for his communication and its inclosure. We shall probably notice the whole subject shortly.

NOTES OF THE WEEK.

—Nothing has occurred in our midst for a long time past, so demoralizing in its tendency, so disgusting in its character, and so disgraceful to those concerned in it, as the miserable "Bill Poole" affair, of which an account will be found in another place, and which has for a week past, as it has developed itself in its various phases, absorbed the public attention, and filled the columns of the public press. The sins peculiar to great cities have long been the theme of the moralist. There it is that, in a peculiar manner, humanity generally reaches its lowest point of degradation, vice and depravity rioting with presumed impunity. Dante, in his *Inferno*, has not disclosed more terrible pictures than are being revealed continually in dens of darkness and infamy within the precincts of our own city, where, through the live-long day, human beings crouch and hide, to stalk forth with the shades of each returning night, for the perpetration of their deeds of diabolic depravity. And if any one has been disposed to doubt the presence of so much demoralization among us, as all this would indicate, he must, one would think, have been divested of his incredulity, if he witnessed the demonstration of last Sunday, which we have attempted to describe. Here was a notorious evil-doer—a gambler, a pugilist, a bully—an arch-fiend of rowdyism—one whose boast, we believe, it was, that he feared neither God nor man: he dies by one of those outrages which such wicked men are continually provoking—in one of those scenes of violence and blood, where they find their natural element: he dies the death of the wicked,—some compunctious visitings there would, in his last moments, seem to have been,—he wished, he said, "to go to the right place", as who, in the awful moment of dissolution, would not wish?—but he had forfeited all title to any such inheritance, and his dying thoughts, his expiring anxieties, his earnest and careful directions, in his last moments, about how his corpse was to be dressed out, and what was otherwise to be done, show incontestably that there was "the ruling passion strong in death". Well—he dies, and he is buried,—this wretched worker of iniquity—this low blackguard—this, in many respects, "monster in human form", is buried; and at his burial, an excitement arises, sympathy is shown, honours are bestowed, which would almost have been over-wrought had it been one of "the excellent of the earth" that was being gathered to his fathers, instead of one of its very scum and dross. We point with veriest shame and most ineffable disgust to the proceedings of the occasion which are elsewhere recorded. The poor, besotted object of the ovation—who in his life had done so much to disgrace the Christian character of his country, and to corrupt the moral feeling of his countrymen—had declared, to their common shame, that he "died a True American"; and this, with the *profanum vulgus*, would seem to have covered his multitude of sins, and made him worthy of their canonization. Alack and well-a-day for thee, America, if such are to be considered thy *true* sons! With such a progeny—or any number of such among thy nobler progeny—what a doom must there not, sooner or later, await thee! But we utterly deny the foul aspersion! He was NOT thy *true* son—he was no "True American"; and thy degradation is, that any of thy sons should, by their unworthy conduct on the occasion referred to, have acted as though they thought so. True, the wretched man, while day by day he disgraced his species, and outraged his nature, and contaminated society, and insulted his Maker, was yet a notable and influential politician: men who aspired to high magisterial and legislative offices, courted, it seems, his smiles, embraced his alliance, and ranged themselves under his banners—to their ineffable, their eternal dishonour and shame be it spoken! But this did not palliate one of his vices—this did not blunt one of the deadly shafts of that malignity against all that was pure, and honest, and lovely, and virtuous, and of good report, which it was the business of his life to shoot forth into society.

Yes—he was buried,—buried with all the "pride, pomp, and circumstance" of a hero—of one who had fallen, not a degraded ruffian, but "a blessed martyr". And even religion had its name and attributes prostituted to mingle in the obscenity of such an occasion. A Methodist Minister was found to preach over his coffin the hopes of the Resurrection; and, at his grave, the Chaplain of some profane "Chapter", some pandemonium or other, we suppose, where such characters are at home—stood forth to utter the following unmistakable and horrible piece of blasphemy:—

> *We now commit to the earth all that was mortal of our beloved brother, trusting, through the grace of God, and the redeeming influence of the blood of the Saviour, that our mystic band, severed here by the rude hand of death, will re-unite upon the shadowy borders of the spirit land. Until then, my brothers—Amen and Amen.*

This was the climax,—and a fitting one it was! Can it, then, be Christendom in which we live? If it really be, may we not with sorrow and shame exclaim, *O tempora, O mores!*

—We take notice elsewhere of our Seamen's Floating Chapels; and though they may be defective in some of their aspects—as, indeed, are too many of our churches on *terra firma*—especially as regards their ritualism and ecclesiastical arrangement—still there is evidence in their very existence, as in their operations, that the Church is not unmindful of any class of the people, while her system is admirably adapted for all. Our seamen are a body of men who are always peculiarly capable of religious impressions. For, as the Holy Psalmist so well reminds us, "They that go down to the sea in ships, and occupy their business in great waters; these men see the works of the Lord, and His wonders in the deep." And, amid the perils and dangers of their adventurous life, when often "carried up to the heaven, and down again to the deep," their soul is apt to melt away, "when they cry unto the Lord in their trouble, He delivereth them out of their distress,"—they are made sensible of their dependence upon His Almighty arm, and frequently become keenly susceptible to the obligations of religion. To say nothing of the difficulty of providing the opportunities of religious worship and instruction under that repulsive pew system which so commonly prevails, there is a peculiar propriety in furnishing *Floating Chapels*, the material, no less than the symbolical, construction and character of which is so well adapted to the circumstances of their calling, and the disposition of their minds. One's only regret is, that greater advantage should not be taken of the ritual worship of the Church, to enable such men, as they ought to do, to "praise the Lord for His goodness, and declare the wonders that He doeth for the children of men"—that they might with one heart and one voice, "exalt Him also in the congregation of the people, and praise Him in the seat of the elders." The very Psalm from which we are quoting, is that very song which should be put into their mouths—setting out, as it does, so appropriately, as a Song of Praise—"O give thanks unto the Lord for He is gracious, and His mercy endureth for ever!" And this is just one of the things that are omitted to be done. They are afforded no opportunity of any such seasonable exercise. It is drily *read*, and that is all. Yet what a heart-thrilling, spirit-stirring scene would it not be, to hear such a song as this chanted,—as so easily it might be,—by a congregation of seamen, in one of these Floating Chapels! What a real, heartfelt, animated acknowledgment might it not be made, of God's mercy and goodness toward them,—how appropriately, how affectingly in accordance with the appointed thanksgiving—"We praise Thy Holy Name that thou hast been pleased to conduct in safety, through the perils of the great deep, these Thy servants who now desire to return their thanks unto Thee, in Thy Holy Church!" But here it is, especially, that such well-meant provisions, it is to be feared, utterly fail. They are too much places of preaching, and too little places of worship, adoration, praise. Not, however, that we would disparage them, as far as they go. But gladly would we see them made efficient for the highest purposes of the Christian Temple; ever remembering that *there*, emphatically, "Glory and Worship are before Him—Power and Honour are in His Sanctuary."

The subject of "Unplaced Clergymen," which has called forth a communication from our occasional correspondent, *Itinerant Presbyter*, is one we would earnestly commend to the prayerful attention of Churchmen. We were humbly instrumental, it would seem, in obtaining from some unknown Christian heart a response to something we had communicated about the unhappy condition of those who, though in the full Orders of the Ministry, are yet *unplaced*—that is, are without any appointment, and consequently, in all probability, without any means of subsistence for themselves and their families. And yet there is an outcry, in every direction, that more Clergymen are wanted—that "the harvest truly is great, but the labourers are few." How, then, is this? Why, many a parish in our own and its sister city, where there is but *one* pastor, ought to have *three*, if the Church's work is to be done with anything like efficiency. And there are *unplaced* clergymen, we dare say, sufficient for the purpose, who are yet allowed to remain unemployed, and some of them on the verge of destitution and starvation! Where, then, is the blame? Where, but in the want of due liberality on the part of Churchmen—of the laity of the Church. There are men who profess and call themselves Churchmen, who will not scruple to spend thousands upon their own luxuries and pleasures—upon the splendour of their houses, the dress of their wives, the sumptuousness of their tables—who yet withhold what is absolutely necessary for the support of such a Ministry as is essential to make the operations of their Church effectual. Can there, then, be any *heart* in the matter, when such is the case? "If any man will come after me," says our Saviour, "let him deny himself, and take up his cross and follow me." Can there be any such self-denial—as a rule, at any rate—where such a state of things prevails? Can there be any taking up of the cross, where the Ministering Servants of Him who died thereon are so little cared for? We know—we acknowledge it with pleasure and with pride—there *are* noble exceptions to this rule. Alas! what would become of our Church, if it were not so? What would be the fate of our Zion, were there not *ten* righteous found to avert its doom! But we want not *ten* only, but *ten thousand* such. And, O, let it be seasonably, solemnly remembered, that what our Blessed Lord once, with tearful earnestness, declared, is as forcibly applicable *now* as it was *then*, or *at any time*—"Inasmuch as ye have done it unto one of the least *of these my brethren*, ye have done it unto *Me*."

— A Committee of the State Senate has been sitting "to inquire whether Columbia College or any of its Trustees have violated any provisions of law or of its charter; and particularly whether said College or any of its Trustees have in any way required any, and if any, what religious qualification or test from any candidate as a condition of appointment to any Professorship in said College." The appointment of the Committee arose, it may be remembered, out of the mortification of a party, which had exerted itself with that extraordinary zeal which often characterizes anti-Christian efforts against true religion, at the defeat of their Socinian candidate for a Professor's Chair in the College. No one said that he was rejected on *that* ground; but their consciences, no doubt, told them, that such a disqualification must have, because it ought to have, prevailed against the admission of one, as a teacher in that Christian institution, who stood opposed to one of the fundamental doctrines of Christianity,—and they took fire accordingly. They declaimed most furiously against Christianity having any thing to do with the matter; notwithstanding that the students of the College were the sons of Christian parents, and that they were sent there to receive a Christian education. They contended that the Trustees of the College, who refused to vote for a Socinian, had made it a matter of "religious test," and had thereby committed a violation of its charter. They therefore obtained the appointment of this Committee of the Senate, which has just made its report, exonerating the Trustees, most completely, upon the just and common sense view of the case which we have always taken, viz., that "we must deal with overt acts, and not the motives of men, or secrets of their hearts—the latter, indeed, being incapable of proof." For it must be borne in mind, that the vote is given by ballot, a mode of election which implies that the motives of the electors are not to be interfered with. Most justly and reasonably, therefore, does the report remark, that "the Body may lay down the conditions of admission to an office, but the Trustee, who is simply an elector, cannot in the very nature of things make such conditions. All he can do is to give or withhold his vote, and his reasons for doing so are not subject to investigation in any Court or before any tribunal." He exercises his honest judgment—he votes according to the dictates of his conscience; and if he is of opinion that a man is disqualified for so responsible an office as that of a teacher of Christian youth, whose religious views he considers at variance with the evangelical doctrines of the Christian religion, he has a perfect right to give his vote accordingly. "His reasons," however, as the report very truly says, "are not subject to investigation in any Court, or before any tribunal." A trust is to be exercised, and he who exercises it is required to do so in a way which is secret, for the very purpose of securing him against any questioning of his reasons. It was under the operation of this just principle the Socinian candidate was rejected; and if his friends had been either wise or just, they would, then and there, have let the matter rest. At any rate they have certainly taken nothing by their motion.

THE INDIVIDUALITY OF OUR FAITH.

There is one thing, after all, without which everything else in our religion is vain and profitless—and that is Faith; and Faith, too, not as a general, but an individual thing. The individuality of our Faith lies at the foundation of the whole matter. Whether it be doctrine, or discipline—internal principle, or external order; the religious rites, the holy ordinances, the reverential ritualism of the Church—there must, first and above all, be Faith—personal, individual Faith. The Creeds of the Church are standing proofs of this. The very term implies it—being derived from *Credo*,—*I* believe. They express the substance of the Christian's Faith. And they do so, not for us all collectively, but for every one separately. "*I* believe." They are framed for each of us, individually, to declare those things, which "except a man believe faithfully he cannot be saved." "Both minister and people," says Wheatly, "are appointed to repeat the Creed; *because it is the profession of every person present, and ought, for that reason, to be made by every one in his own person*; the more expressly to declare their belief of it to each other, and consequently the whole Christian world, with whom they maintain communion." And he adds, that "it is to be repeated *standing*, to signify our resolution to stand up stoutly in the defence of it. And in Poland and Lithuania the nobles used formerly to draw their swords, in token that, if need were, they would defend and seal the truth of it with their blood." Such is the individual obligation under which every Christian is placed. "Fight the good fight of faith," says St. Paul to Timothy. And when the Apostle would say, "I have fought a good fight, I have kept the Faith," he could rejoicingly add, "henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Our whole system, in short, were dead without it; with each of us, and individually, our religion would be only a delusion and a snare. The three great doctrines of our Church must, especially, have the real and earnest belief of each of us,—"the doctrine of the Blessed Trinity—the beginning and basis of all knowledge; the doctrine of our Blessed Lord's Incarnation—the medium by which divine gifts were imparted to man's nature; the doctrine of the Church and the Sacraments—the instruments, that is, whereby those treasures which have been stored up in the Humanity of the Son of GOD are to be communicated to His brethren." And this, we repeat, it is the business of every Christian to take to himself individually. It is the Faith of the Church at large; but it must also be his own individual Faith: a Faith held in the estimate of his own conscience, pervading thoroughly his own soul, guiding, governing, sustaining, sanctifying it. And his own individual prayer must be, "Lord *I* believe, help thou *mine* unbelief." Not that it is enough that we call ourselves members of the Church, and that the Church holds *this* Faith, and we give a general assent to it. This will not do. This would be not only a delusion, but a mockery. "Dost *thou* believe?" That is the question. "If *thou* canst believe," said the Saviour, "all things are possible." And again—"Said I not if *thou* wouldst believe, *thou* shouldst see the glory of GOD." It is thus, on the highest of all authority, our personal, individual concern. And this Faith is the gift of GOD,—it follows naturally upon the love of GOD. "GOD hath dealt to every man," saith the Apostle, "the measure of Faith." And there must with each of us thus graciously dealt with, separately and individually, be a "holding the mystery of the Faith in a pure conscience!" The Church has, undoubtedly, her part to perform as respects this Faith. "The Church has authority in controversies of Faith." Yet is she not made thereby a judge of the Faith itself; for she still is subject to the law of Faith in the Word of GOD, and is to administer it faithfully, as the "witness and keeper of Holy Writ," not as a judge over it. But we are to accept that One Faith which the Church presents to us, and to hold it fast in our hearts and consciences, as imparted to us through her. It is a precious inheritance to each of us, to have such a teacher of the Faith, and in her to find those channels of God's grace of which, without that Faith, we could not be the recipients. It is an assurance, this, which is not lightly to be parted with or disturbed—recommended to us, as it is, on GOD's own authority, when we are told to "hear the Church," and when we are bid to "walk in the old ways, and stand in the old paths." No reason of man could give us this; it involves a system which his intellect could never generate. We have it, then, from that perfect intuition which can comprehend all things. And it must be received in implicit confidence, as coming from Him who is the Truth and the Life,—from one of undoubted authority, one omniscient GOD, in whom we must wholly confide, to whom we must entirely resign our wills—acting upon the laws which He lays before us, whether or not through the exertion of our understanding we can bring them into agreement with our own mind. Let us reiterate the assurance—it is from GOD Himself we must, individually, seek this Faith. "All the miracles of the Bible," it has been well observed, "might be again, as they once before were, wrought before men, without leading them to the conclusion that He who wrought them was commissioned from GOD, unless another principle of natural faith were implanted by the Holy Spirit. Evidences will not make a Christian. They may affect *the understanding*, convince the logical faculty, by showing that Christianity presents nothing discordant with facts, or inconsistent with itself. But this is not the reason, the λόγος, by which we recognize the Church of our Lord as our Teacher and Master." Having accepted the Faith, we may then illustrate it by evidences. And we shall find, in the process, that we have a divine power—that our intellect, our reason, under the action of the Holy Spirit—with its blessed unction—the faculty, that is, by which, instinctively, intuitively, the mind grasps the first principles even of heavenly knowledge, and those undemonstrable truths from which all other truths are brought out—that it is a divine power, the reason of GOD our Maker working, by His Spirit, in our heart. We shall be of them "which believe and know the Truth,"—yea, we shall "know of the doctrine whether it be of GOD." And herein it is that we are placed in a position, individually, to be "accounted righteous before GOD,"—and this, as our Eleventh Article teaches, "only for the merit of our Lord and Saviour JESUS CHRIST, *by Faith*, and not for our own works or deservings." It is hence that we acquire the privilege of being called "faithful men." But then it must be all that is set forth in the holy sentences we have adduced. It must be a living Faith of the heart, not a mere intellectual assent of the head,—yet a Faith which, while vital within, must also be manifest without; for "with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation."

Thus there is no opposition of Faith to reason. As Bishop Jeremy Taylor truly explains, it is "a submission of the understanding to the will of God, and is nothing else but a confessing that God is Truth, and that He is omnipotent—He can do what He will. And we are now as ignorant of the essence and nature of forms, and of that which substantially distinguishes man from man, or an angel from an angel, as we were of the greatest article of our religion before it was revealed; and we shall remain ignorant for ever of many natural things, unless they be revealed; and unless we know all the secrets of philosophy, the mysteries of nature, and the rules and propositions of all things and all creatures, we are fools, if we say that what we call an article of Faith—I mean truly such—is against natural reason." So that, even philosophically considered, we are left without excuse, if we neglect this Faith—if we seek not for it—if we open not our hearts that God may impart it.

But, then, let us ever return to the remembrance, that this Faith is of no avail to us as a *general*, but only as an *individual* thing. And since it is that which God "giveth to every man liberally, and upbraideth not"—giveth in its individuality, that each individual recipient may have and enjoy it to his own soul's health and salvation—he is utterly inexcusable who fails to possess it. Yet it must be real, actual, vital—or it is nothing. And it must show itself to be so, in the life and conversation of him who has it. "Wilt thou know, O vain man, that faith without works is dead? For as the body without the spirit is dead, so Faith without works is dead also." And if we examine it, in this its only true sense, in what we see around us—if we apply it in the several cases of religious individualities, that are before our eyes—if we seek for it amid the scepticism, the delusion, the irreverence, the timidity, the compromising with error, the temporizing with the world—look for its manifestations even within the walls of God's Sanctuary, and in what is professed to be His Divine Worship, how unsatisfactory, alas, will not such examination and observation too commonly, if not universally, be! And yet without it, in all its living force, what is there, what can there be, to sanctify, to purify the mind,

"And chase the darkness from the soul!"

REVILING CHRISTIANITY.

We never remember so gross an outrage upon our common Christianity to have been committed by a public journal professing to be in the hands of Christians, in this or any other country, than has recently occurred in the columns of the *Courier and Enquirer* of this city,—a paper, too, which, as we had on a former occasion to show, pretends to be a sort of Church organ and which, we regret to say, is on that account patronized by Churchmen. With much of worldly artifice and plausibility, therefore—not seen through by those who only look on the surface of things—it imposes upon people the persuasion, that it is what they call *friendly* to the Church; and hence the greater opportunity it has of insinuating its noxious principles into unsuspecting circles. The patronizing air, too, it assumes is apt to take with certain superficial minds; and although this is bestowed, in turn, upon religious bodies of the most opposite and most opposing principles, yet the pseudo-liberality of such a course is not unpalatable to such as are not themselves much in earnest in their religion—which, unhappily, is too commonly the case with the mass of mankind—and so it is not only endured, but not unfrequently applauded. What we now refer to, however, goes far beyond all this. It is a palpable, a deliberate insult to the Christian religion. We take the broadest ground which Christianity will admit of. It is not to Churchmen in particular that it is offensive, but to all who call themselves Christians. It is an insult to God—an insult to Christ—an insult to the Gospel—and an insult to us all who love God, who believe in Christ, and who accept His Gospel. A blaspheming Jew is permitted to offer this insult, gratuitously and impudently, in the leading columns of that so-called Christian journal. The infuriate infidel is allowed to charge Christians with "misrepresenting and vilifying" what he insolently calls *his* "sacred belief"—"spreading before the brazen gates of fanaticism," he saucily continues, "our solemn forms, and our time-honoured ceremonies;" and declaring that "every aid and effort should be brought in action to counteract those wilful traducers, and 'nail to the wall' the base falsehoods of those calumniators!" The Christian journalist thus lends the blasphemer his "valuable columns," in order that he may "protest against the meanness, the ignorance, the malice, the bigotry, and the villainy of the *calumniators* of Israel, and to defend *that* faith from the eternal slang of fawning hypocrites!" The meaning of which, we presume, is, that Christians are all this, because they regard the Jews, as they are bound to do, not only as unbelievers in, but as revilers and contemners of the Saviour of mankind, and His blessed dispensation of the Gospel. He proceeds with his railing against Christianity by proclaiming, that "the miserable cant of the age—call it, if you please, *blasphemy*—condemns without a hearing and without a trial the Israelitish creed, and sentences each and every follower thereof to eternal damnation. And for what?" he asks—replying that it is "because *they* believe in *one* God, *one* religion, *one* hope of salvation,"—which is a downright falsehood. For it is not because the Jews do so that they are condemned by Christians, but because they deny "the Lord that bought them," because they treat Christ as an impostor, and Christians (to use his own elegant phraseology) as "fawning hypocrites." But the case of the Jew *vs.* the Christian is a plain and positive one. If the Jew is in the right, the Christian is in the wrong. If Judaism be the truth, Christianity is a lie. If, as the Jew contends, the Messiah is not yet come, then is Christianity a "cunningly devised fable"—Christ is an impostor, and Christians are miserable dupes. There is no alternative but this. For a journalist, therefore, to lend his columns to vindicate the unbelief of the Jew, at the expense of the belief of the Christian, is clearly to make himself a party to what the Christian religion can only regard as blasphemy.

Christians do not regard the Jews, however, with any such feeling of hatred, malice, and uncharitableness, as their Israelitish traducer so audaciously pretends they do. Every sincere Christian *must* repudiate their blasphemy and unbelief, and *must* refrain from having fellowship with them as blasphemers and unbelievers. Theirs is "an evil heart of unbelief." Such is its designation in the Word of God. And the same Word of God denounces them as "the enemies of the Cross of Christ," appealing to Christian men, and putting it pointedly to them—"what concord hath Christ with Belial, or what part hath he that believeth with an infidel?" The *Courier* virtually shows, or pretends to show, that, in spite of God's Holy Word, there *can* be such concord—that "he that believeth," or affects to believe, *can* have "part with an infidel." Yet the awful denunciation of God's First Holy Martyr, St. Stephen, still holds good—for the Jews are now what, religiously considered, they were then—as inveterately infidel, as malignantly blaspheming,—"Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost. As your fathers did, so do ye. Which of the Prophets have not your fathers persecuted? And they have slain them which showed before of the coming of the Just One; of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it." And are these the men whom any public journalist, in a Christian community, should permit to vilify and insult the Christian religion in his columns?

Let us look at it only in a social point of view. What should we be without the blessed influences of that Christianity which has thus been insulted? "We know," says Edmund Burke, "that Christianity is the basis of civil society, and the source of all good, and of all comfort." And our own Washington has declared, that "of all the dispositions and habits which lead even to political prosperity, religion and morality are indispensable supports,"—meaning, of course, the Christian religion, and Christian morality,—for what other religion teaches us not only to love our neighbours as ourselves, and to do unto all men as we would they should do unto us, but "to love our enemies, do good to them that hate us, and pray for them that despitefully use us and persecute us?"

And all this our Church emphatically enforces. The time is near at hand, when she will put into our mouths a special prayer to Almighty God—addressing Him as the "God who hath made all men, and hateth nothing that He hath made, nor desireth the death of a sinner, but rather that he should be converted and live,"—that He would "have mercy upon all Jews, Turks, Infidels, and Heretics; and take from them all ignorance, hardness of heart, and contempt of His Word; and so fetch them home to His flock, that they may be saved among the remnant of the true Israelites, and made one fold under one Shepherd, Jesus Christ our Lord." This is what Christianity does with the Jews. But it is this which the *soi-disant* Christian journalist suffers, if not encourages, one of them to stigmatize as "meanness," "malice," "bigotry," "villainy," and "the eternal slang of fawning hypocrites!" There can be no other interpretation put upon the Jewish abuse with which the columns of the degraded paper have been so scandalously occupied. Christianity itself is, in their estimation, a "calumniator of Israel." But it is the Bible that "condemns the Israelitish creed, and sentences every follower thereof to eternal damnation." The words of Holy Scripture on this point will certainly admit of neither cavil nor dispute—they are our Blessed Lord's own words—"He that believeth and is baptised shall be saved; but he that believeth not shall be damned." And the Jews, above all, are obnoxious to this condemnation; for they it is who have "denied the Holy One and the Just, and desired a murderer to be granted unto them"—crying out, the while, those awful words, "His blood be upon us, and upon our children!"

There cannot be a more pestilent moral influence at work in society, than that which is exerted through such treatment of sacred things as the journal we have quoted has thus been guilty of. There cannot be a direr pest to society than a journal, with its plausible pretences, thus acting with such arrant licentiousness, as respects the great subject of religion. Nothing, indeed, tends more powerfully to corrupt the character, and impair the sway of the Christian religion, than to have it handled thus ignorantly, loosely, and contemptuously, by one who yet, ever and anon, is pretending to be interested in and concerned about it. The observation is a true one, that "whether the design is evil or not, artifice is always dangerous and almost inevitably disgraceful." And what but artifice can it be, that affects to regard the Jew, the infidel, the heretic, as equally in the right, equally worthy, and equally respectable? We know it is too much the way of the world—too much the feeling which profanes the sacred name of charity by assuming it. And the truth of the remark is thus being constantly and forcibly illustrated, that "when people have fancied that the world was becoming Christian, Christianity, in fact, was becoming worldly."

But such outrages upon Christianity as we have here—we trust not unnecessarily—exposed and condemned, are not only most insulting to the religion of the country, but most injurious to those whom, under any circumstances, it is so difficult, in an age like this, to impress with any serious notion of its vital importance. To our young men, especially, there could scarcely be administered a more fatal draught than that which has thus been presented through the columns of a journal which their parents concur with them in regarding as so inoffensive and respectable. But those parents may depend upon it, that it was no meaningless warning which an eminent Christian philosopher had once occasion to give, when he declared—"If you bring up your children in a way which puts them out of sympathy with the religious feelings of the nation in which they live, the chances are, that they will ultimately turn out ruffians or fanatics, and one as likely as the other."*

* Coleridge.

SACRILEGE.

This may seem a strong term to apply to what we are about to remark upon; but it is yet the right and true one, as we trust to be able to show,—and we think that in matters appertaining to religion or religious subjects, it is always best to call things by their proper names. "Sacrilege," our Church Dictionaries define as "the act of violating sacred things, or subjecting them to profanation, or the desecration of objects consecrated to GOD." And all this has been done—is in the habit of being done—here among us, on various occasions; though at present we wish to confine ourselves to one occasion, of which we gave an account last week—we mean that of the Commencement of Columbia College, an institution which has many claims upon the respect and admiration of Churchmen, and where reverence for religion, and its holy things and holy

places, is no doubt inculcated, as it ought to be, upon the youth within its walls.

What, however, we have to complain of, is a practical breach of all that—a notable, a glaring instance of gross irreverence—a signal, a deliberate act of sacrilege, or desecration—and one which must scatter to the winds all the lessons of reverence which are imparted in the College. To teach the principle of reverence is all very well—nay, it is necessary and proper. But example is far before precept; and no inculcation of reverence can be of any avail, where it is practically set at nought, as unhappily it was, on the occasion to which we allude, by having its hilarious proceedings in the House of God.

Yes—it was in *the Chapel of the College*—the place that has been solemnly consecrated to the honour of God's Great Name—sacredly set apart for His Worship—to be forever thereafter separated from all unhallowed, secular, and common uses. And there, in that holy place,—one of those holy places of which God Himself has said, "Reverence my Sanctuary"—those places of prayer of which, we are told, the ancient Fathers of the Church affirmed that they are "courts beautified with the presence of celestial powers"—even there did they assemble, and laugh, and cheer, and clap their hands, and stamp their feet, and have it all made merrier still by profane and lascivious music, to give expression to their applause of the "exercises in declamation" of the students!

We have no wish to colour the picture of academical revelry one shade too highly. We are unfeignedly sorry to have to present such a picture at all, and would much rather soften down than heighten its gaudy tints. We cannot refrain, however, from giving it faithfully. But that we may do so impartially, we shall adopt the description of a perfectly fair and disinterested report of it, which we find in one of the most respectable of our daily journals,* which could have no motive to serve in giving anything but a correct account. "The parents and families," it tells us, "of the students, the Alumni, and other friends of education having been invited to attend, a large and deeply interested audience was present. Dodsworth's Band was in attendance, and greatly helped to enliven the occasion with its spirit-stirring strains of music. 'Selections from Lucrezia Borgia' was followed by a prayer from Rev. Dr. Haight, and *O mio Fernando*, from La Favorita, by the band." Now was this a fit performance for the Sanctuary of the Lord God? "Dodsworth's Band" enlivening the occasion with profane, with lascivious music, *intermixed with prayer!* And this in God's Holy Temple!! But this was far from being all. The band grew bolder in its profanity, and louder were the cheers, as the thing proceeded. There were performed, the report goes on to state, "Selections from L'Elisir d'Amore"—and next a "Quintette from Fra Diavolo"—and next "The Bell Polka"—and next "A trio from Norma." And then comes the climax; for, says the report, "the exercises were closed by the band performing 'Selections from Puritani'—*The Evergreen Gallope*—and a benediction, by the Rev. Dr. Haight. The audience then dispersed," not one moment, most assuredly, before it was high time!

We do not, we repeat, by any means wish to exaggerate. Rather, far rather would we, in such a case, extenuate. Much rather still, however, would we state the case simply as it is. For it is certainly meet and right that such things should be exposed, in all the nakedness of their truth, in order that their enormity may be the more apparent, so as to enforce the necessity of their being at once and forever corrected. For surely it can never, in sober sadness, be denied that such profanity is most scandalous to religion and the Church? We hear it lamented on all hands—more especially among the Clergy—that so little reverence prevails, that there is such slight regard for holy things, such disrespect for holy places—and especially, it is acknowledged, among young men. But can it be wondered at, when they are made familiar with such glaring instances of sacrilege, such revolting scenes of desecration as these? When those to whom they naturally look up are parties to, and they themselves are made actors in, such profane proceedings in *their Chapel—their House of Prayer—the Holy Temple of their Lord?*—"The argument," says Hooker, "which our Saviour useth against profaners of the Temple, He taketh from the use whereunto it was with solemnity consecrated. And as the Prophet Jeremy forbiddeth the carrying of burdens on the Sabbath, because that was a sanctified day; so because the Temple was a place sanctified, our Lord would not suffer no not the carriage of a vessel through the Temple. These two commandments, therefore, are in the law conjoined: '*Ye shall keep my Sabbaths, and* REVERENCE MY SANCTUARY.'"

How utterly at variance, then, was not such a scene as we have referred to, with every idea of reverence, every principle of respect, for the things which are sanctified. And how different, therefore, must the feelings of such an audience have been from that which pervaded the mind of the patriarch Jacob, when he reverently exclaimed, "*How dreadful is this place—this is none other than the House of God!*" No,—such desecration as we have here—and not without pain—had the ungracious task of exposing and censuring, can never be consistent with that religious awe with which the House of God should ever be regarded, by old and young. It is not the interesting, the joyous occasion itself we find fault with—very far from it. Have such celebrations by all means, and be merry and joyful in them, according as they deserve. But let not the people be called to its enjoyment in such places as the Sanctuary—

—"those holier haunts,
Where He unfolds His presence more divine,
Those sacred Temples, and those inner Shrines,
And consecrated Altars!"

* The *Journal of Commerce*.

The Great California Tree.—It appears that the Board of Aldermen have adopted a report of the Committee on Lands and Places in favour of permitting John Tryon to exhibit the great California tree in the Park. This tree cost Captain Hanford, its former owner, $12,000 to cut it down and transport it to New York. It arrived in this city about a year ago, but no room has been found of sufficient size in which to exhibit it. It is in sections, and it will take ten men at least ten days to erect the tree in the Park. The body of it is thirty feet in diameter and ninety feet high.

Senator Gwin, of California, it is said, saw the tree growing at Sierra Nevada, and offered Capt. Hanford a certificate to that effect. It is also said that there is indisputable evidence of this monster of the forest being three thousand years old. A section of the wood from the trunk of the tree contains concentric rings, by which its age is computed.

The tree will be taken to the Paris Exhibition on the first of May. Its transportation to that city, owing to its great size, will cost the owners one thousand dollars. During its stay in the Park our citizens will have the privilege of looking upon the outside of it free of charge. To defray the expenses of its erection, the agent will make a small charge to those who wish to inspect the interior of the tree.

THOUGHTS ON CURRENT EVENTS.

The secret of the famous Ostend conference is no longer such. It turns out to have been a post delegation, or post usurpation of the office of the President and Cabinet. We had always supposed that the duty of Ministers resident abroad was to carry out the policy dictated by the Government at home, and that of the Home Government to direct their course and keep them in unison by means of instructions. This is, we suppose, the first instance in the history of diplomacy in which a Congress was held of Ministers representing the same power at different Courts, for the purpose of insuring uniformity of action. We had supposed that it was a freak of the ministers themselves, who, wanting confidence in the capacity of those who administer the government at home, had determined to come together, and try and attain an unity of purpose which none of them were able to find in their instructions. Such an arrangement implied a degree of assurance on the part of the ministers, and incapacity on the part of the Cabinet, in the existence of which we are sorry to be obliged to believe.

It now comes out that the congress was held by instructions from home. Thus, while it relieves Messrs. Buchanan, Mason, and Soulé, from the imputation of assurance in meeting, it betrays a consciousness of imbecility on the part of Messrs. Pierce and Marcy, even more astonishing. There is, however, nothing very surprising in the fact, that after such a confession of incapacity, the foreign ministers should have proceeded to usurp, directly, the functions of so incapable a body.

The report which they have framed is neither more nor less than a scheme of policy marked out for the American government. This, if any thing, is the peculiar function of the Cabinet. The only ground on which the propriety of the course of the new triumvirate can be sustained, is their superior intellectual ability. The marking out a permanent policy for a government is not a thing to be hastily done. Such action is not to be grounded on the latest news; but on the facts of history, including, of course, a knowledge of the actual state of things. But whether the policy be adopted a few weeks earlier or later is of no great consequence. Whatever knowledge the triumvirate may have possessed could have been put into the possession of their superiors in about twenty days. There was then nothing to require the interference of these divinities out of a machine, nothing to justify it but their own consciousness of their own superior intellectual ability. The Cabinet seem to have shown their sense of this incongruity by declining to accept the policy so marked out.

The whole proceeding is important as indicative of that total want of the ideas of subordination and keeping in one's proper place, which is becoming a part of the American character. We are in national danger of arriving at that stage of things in which "the baby beats the nurse, and quite athwart goes all decorum." We have for some time been exhibiting all this in private matters. All interference of family, school, or college authorities, has long been voted impertinent. The same system has made progress in the Church, and every man claims there to have everything done according to his private judgment, or else that he will not be bound by what is done. Even in civil matters it has grown into an axiom, that every man has a right to conduct his private affairs as he pleases, without any regard to the public judgment, the public weal, or the public interest. Mr. Hunter went a step further, and settled it in his own mind, that public officers, even military officers, are only to obey their superiors when the orders which they receive coïncide with their opinions of what is expedient and due to their own importance. In fact, he foreshadowed the congress of Ostend and Aix-la-Chapelle, for he claimed a right to command his commanding officer, and in case of disobedience of his orders, to dismiss him from his command over him.

The progress of events has now reached its climax, for the triumvirate have undertaken to dictate to the highest officers of the nation what they shall do or not do, not merely with reference to the triumvirate itself, but to the great and permanent interests of the nation.

It is a happy thing that the course marked out by the triumvirate has not been sanctioned by the President. The keystone of their policy is Cuba, at any price. The pretext is, that Cuba is necessary for us because it commands the mouth of the Gulf of Mexico. But so do the Bahamas, and when we have gotten Cuba, we shall find that these islets command the channel between Cuba and Florida. Will it be possible to submit to the presence of a foreign territory interposed between two States of our union. Again the Bermudas are inconveniently near both to Charleston and the Chesapeake. A time may come when some modern imitator of Cato,—a knowledge of the existence of the great censor, shall not become a disqualification for public office,—throwing on the floor of the Capitol the fresh fruit of the Bermudas, with the exclamation, this was gathered three days ago. Why is it that there is not the same anxiety to possess the Bahamas and the Bermudas, which is felt with relation to Cuba? In fact, Great Britain now has it in her power to do us all the mischief which she would have if she possessed Cuba. These islets are just as valuable to her for purposes of offence, and just as necessary to us for the purposes of defence, as Cuba. Why then are we not about to offer to England an hundred and twenty millions for the Bahamas and the Bermudas? simply because the talk about offence and defence, is all sham. The Bahamas and Bermudas would not pay, they have not territory enough. The rage for Cuba, is simply an expression of our favorite idea of territorial expansion. We want Cuba, because we want to own everything with which we are in contact. The annexation of Cuba will not only render it necessary that we should have the Bahamas, which command the channel at one end of the island, but Hayti and Jamaica, which both command that at the other. When we have gotten them, we shall find that Porto Rico is too near us not to be ours. Then the Gulf of Mexico must be an Anglo-American lake, our "sick man" Mexico, must die, and we are his heirs general. We shall be in a hurry to enter on his succession. It will bring Nicaragua, and the Mosquito shore, where Colonel Kinney is going directly to found a new republic close to our doors. The other West India Islands are in one of the outlets of our lake. Then we shall find that somebody is an inconvenient neighbour to our South American possessions, and when he is absorbed somebody will be still the next in our way. This is the history of Rome, of the English in India, of all the world, and this is the true solution of our desire for Cuba. We want to be alone in the world, at least in the Western world, as Russia wants to be alone in Europe. If both succeed, then will come the tug of war.

But both will not succeed. We hope that neither will succeed. We certainly shall not. We are now nearer falling to pieces than we suppose, and if we introduce the Cuban wedge into the crevice which is forming, there is no knowing how soon we may be riven apart. All our difficulties have really their origin in contests about our newly acquired territories. Had we never crossed the Mississippi, we should now be an united people. May we soon be so again; but if we are to be so, we must eschew territorial extension.

Baltimore, March 10, 1855. H. D. E.

Seamen's Churches.

It is within but a comparatively recent time that the spiritual wants as well as the temporal welfare of our seamen have been made the especial object of Christian care. Of every nation and clime, they come and go, months, oftener years, intervening before their business in the great waters brings them again to enter by this portal of the world's commerce. Heathen and Christian ports must be visited indifferently; he who heaves anchor in the East River, may next "let go" at the mouth of some stream emptying itself into the Yellow Sea. In all this time, driven like the stormy petrel to find his food amid tempests through day and night, he has nothing beyond himself and comrades to rely on for thought and for material of reflection, excepting associations connected with the time spent on land, commonly to be obliterated by fresh excitements. That port now fading hazily in the distance, that centre of influences that reach to the confines of trade and commerce, drawing to itself the world's regard, what has it done for him? For centuries now its Sabbath bells have given "their sweet sounds to the breeze"; the spire of Trinity has become a landmark from the sea; and far and near new temples to the living God strike upon the eye of each returning voyager. Each rising tide and in-coming breeze, as on the fabled India strand, has thrown into its bosom new pearls and gems; the receding waves that along earth's low trending coasts retire only with reverberating and solemn murmur, have served to bear off products which by their exchange, have yet more enriched us. But he who, as the messenger of the nations, "posts over ocean without rest," the increased importance of whose calling, and swiftness of whose coming and going in these modern days, was deemed worthy as a theme of sacred prophecy, is so unfamiliar to general thought as to have become a subject of dismay to a Christian lady, who, coming accidently upon a group of sailors, remarked, in mingled astonishment and trepidation, that they were *all loose*.

Last Sunday morning, we betook ourselves to the "Church for Seamen and Boatmen," known as the Church of the Holy Comforter, and moored at the foot of Dey street, North River. The silken folds of a flag at its mast head, with the words *Mission Church* in white letters on a blue ground, were readily distinguishable amid the shipping, while its bell with shriller sound than the cry of Muezzin from his tower, ringing through the swaying forest of masts, called to prayer for those "who travel by sea," to Him who alone rules its raging. The entire cessation of labour that reigned around, the calm prevailing on the waters, lately so angrily stirred, the repose of vessels with sides no longer chafed, the tranquil shores beyond, and islands touched by a subdued Wintry light, in the impression of a disturbless serenity, seemed to welcome the day of rest. Hailing a mariner on the gangway, whose face bore the traces of conflict with the elements, we entered the unpretending little edifice, but were disappointed in finding in the congregation fewer individuals whose appearance indicated the first and leading intention of the craft on which we had embarked, than we had anticipated. The transient character of the shipping on this side of the island, the high advance on the wages of seamen which has the effect of drawing them immediately off after terminating a voyage at this port, partly accounted for their absence; though it was hard to cast off the impression that the prayers here said, for their especial benefit, sounded coldly and as without response—so few to profit by the devotional spirit of the Psalm there said and sung:

How blest is he who ne'er consents
By ill advice to walk,
Nor stands in sinner's ways, nor sits
Where men profanely talk,

But makes the perfect law of God
His business and delight,
Devoutly reads therein by day
And meditates by night.

The sermon preached by the missionary, the Rev. D. V. M. Johnson, was a most excellent one, which might with profit be repeated on other occasions, and before larger audiences, being illustrative of the individuality of religion as distinguished from the sphere of influence, action, and duty, pertaining to the Church as a corporate body. The words of the text—"When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him his armour wherein he trusteth, and divideth his spoils," were made the occasion to disclose the only method by which the conflict could be maintained which had been begun by Christ, Satan by man's fall having gained a victory over our race and over nature of which man was the head—nature which thenceforth has groaned and travailed in pain; for a superior spiritual power, a stronger than he, had vanquished the armed man in his palace; in securing his body as a spoil, death had paralyzed itself; in destroying the temple Satan had destroyed his own throne, and in Christ's Ascension, the gates of heaven had been thrown open. This was its first and leading application, but in a secondary point of view, each individual needed the strength of Christ, if he would be stronger than the strong man. The conflict was incessant, Satan employing all available means of ascendancy. There was a peace that reigned within the palace of the armed man, but the compact by which this peace had been secured, contained in itself the elements of dissolution, and so long as Satan retained ascendancy, his was the wealth of all our faculties,—a usurped authority demanding for its repulse supernatural strength and grace. The office of the Church, as set up against thrones and principalities and powers, was finely delineated. We departed as we entered, under impressions not easily foregone; mindful how holy was that place, resting indeed, on no consecrated ground, but on waters which prayers "for Burial at Sea" have long since hallowed; and though our way lay not through solemn churchyard, or beneath bending yew, there shone up in thought from their blue depths the vales and mountain steeps beneath the sea, with the forms of those who "wait" till it shall give them up. At the conclusion of each service, books are given from the library to those present desirous of them and about to leave the port. These books have been readily sought, and returned, at long intervals, in good order, and apparently well read. They have been contributed by the New York Bible and Common Prayer Book Society, The Protestant Episcopal Tract Society, The Protestant Episcopal Sunday School Union and Church Book Society, The American Tract Society, and The American Bible Society. Vast benefits have accrued from the week-day labours, in the distribution on ships, barges, and in sailors' boarding-houses, of Tracts, Bibles, and Prayer Books, and the holding of services elsewhere than within the walls of this floating church, which "Jack," who has a natural dread of new quarters, is rather timid in entering. Composed, as the congregations are, of different men, almost on every occasion, it is not possible for human ken to measure the amount of good seed which may thus be sown. The Missionary at large, is the Rev. E. F. Remington, of whose labours we shall have other occcasion to speak.

Sunday afternoon, we bore down to the Floating Church of our Saviour, the missionary in charge of which, is the Rev. B. C. C. Parker. Though triflingly inclining to the gothic, it has about it a certain ship-shape fashion, which must strike the eye of "Jack" as he saunters by, and stimulate his curiosity. It is built on a deck of 76 by 36 feet, covering two boats of 80 tons each, and ten feet apart, the dimensions of the church being 70 by 30 feet, and the whole has a tafferel running round, so that we emphatically tread the deck. Looking out of the port-holes astern, we found vessels of large tonnage riding in the vicinity. The depth of the water is in keeping with its nautical style; being moored at the foot of Pike street, East River, it is admirably located, and while the North River is almost monopolized by steamers, this is in the neighbourhood of all the large clippers and other vessels, that make a longer stay. The interior arrangements are singularly neat. Behind the altar is the painting of an anchor resting on the Bible and Prayer Book, surmounted by the words, "*The Lord is in His Holy Temple.*" In front of the chancel rail (in accordance with an improper but wide spread custom), is an exquisite baptismal marble font, cut in form of a capstan, and surmounted by a shell of the same material, the whole being the gift of St. Mark's Church in the Bowery. The congregation was considerable, composed, in most part, of sailors' wives, the cause already mentioned, added to the late gales off the coast, serving to limit the number of sea-faring men present. On the table of the vestry we had found a certificate of baptism, which, as it set forth the nativity of the parents, served to show the wandering fortunes of a sailor, the woman being from North Wales, and the man from South Carolina. On mounting to the gallery we heard the twittering of birds on the roof, reminding one of the saying of the Psalmist, "Yea, the sparrow hath built an house, and the swallow a nest where she may lay young, even thine altars, O Lord of Hosts." The sermon preached by Mr. Parker, was a portion of a series now being delivered on the requisition made on man to do justly, to love mercy, and walk humbly with his God. On a former occasion, the duty to God had been inculcated, and now came the lesson to do justly to our neighbour. To give a correct notion of the discourse would demand a transcript of words, as well as of ideas, touching as it did on all the social relations of life, bringing its illustrations at times from the callings of the audience, and exemplifying with new force and power, the influences exerted by the individual as these affect society at large, and again re-act upon himself—influences which, though we may accurately determine their extent, it is yet never in our power to limit. In conclusion, the importance of a right example, was inculcated by a summary of its effects. In the service preceding this discourse, sailors from California, the West Indies, and Cadiz, there present, had, through the Church, returned thanks for their safe return; and at its conclusion, a body of swarthy, sunburnt men approached, at the direction of the clergyman, to receive at his hands works for perusal in the voyages they were about to take. The missionary has remarked, that there is no latitude or longitude on the navigable waters of our globe, where these books have not been carried, and numerous instances have come to his knowledge, of the triumph of a reasonable, religious, and holy hope, by their instrumentality. Very many copies of the Pilgrim's Progress, and of the eventful life of the Rev. John Newton, have been given away—the means of printing two editions of the last named work, amounting in all, to ten thousand copies, having been bestowed by St. George's Church. With the ceremony of their bestowal, ended this day on the waters.

NOTES AND COMMENTS.

The Episcopal Recorder's "Sally Brown".—Our respected contemporary, it seems, fights shy of this lady, and of the air which bears her name. He "cannot recollect the occasion when he lamented her introduction into the Anglo-Catholic Hymnology",—nay, "this is indeed the first time, as well as he can remember," he declares, "he ever heard that such a tune existed." We can only assume, then, that his memory is even more treacherous than poor "Sally" was frail. For his own file must speak for itself. We cut the "Sally" paragraph out of our copy of his paper; and of course he can have no difficulty in finding it in his columns, one would think. It is certainly quite possible that the whole circumstance of Sally's "introduction" may have been the product of his own imagination, excited by his over-anxiety to have a fling at the poor "Puseyites"; but the appearance of the said product in his paper, is a thing too palpable to be disputed. *Litera scripta manet*. Let us correct him, however, in another, and a more material point,—though upon the hypothesis of his having been only indulging a little flight of fancy, it is, of course, unnecessary; only it is as well not to let even *fancies* propagate what is untrue. For the sober fact is, that no such tune has had an "introduction into the Anglo-Catholic Hymnology." So that if it is not the creation of his own brain, it is that of one of his so-called "evangelical" friends. We say it advisedly—no such tune has been introduced into what our contemporary means by "the Anglo-Catholic Hymnology"—that is, into the music of the Church, which is directed by *bona fide* Catholic Churchmen. And for this good and sufficient reason—that such music is exclusively the ancient and authorized music of the Catholic Church—music that had become such many centuries before either "Sally Brown" or her patron and admirer of the *Recorder* had any existence, or were even thought of as likely to have any. Not so with "Rousseau's Dream"—or with a score of other profane airs we could mention. They do not belong—they cannot belong—to Catholicism, be it Anglican or be it American. But they can belong—they do belong—to that sectarian system which our contemporary is unhappily wedded to, if only because it is inherently Anti-Catholic, and they who work it shrink from not only the principles, but the practices it inculcates and enforces. They will not use the appropriate and accredited music of the Church, *because it is Catholic*; they are content to adopt profane and unsuitable music of the world, *because it is not Catholic*. And when they find out, as sometimes they do, that a favourite hymn tune—as that of the *Adeste Fideles*—*is*, after all, a Catholic one, they will get rid of it, as soon as they can, for the self same reason. But such Anti-Catholic prejudices pervade their system throughout. This, then, is our answer, to that most un-Episcopal *Recorder*, which yet has no scruple in mis-calling itself Episcopal. As to what our contemporary has mixed up with the real question at issue, we cannot condescend to pay it even a passing notice. For most truly may we say, that

"All the rest's but leather and prunella."

Church Music.—A series of "Hints" on this subject is in course of contribution to the Boston *Transcript*, in which we find some sound views put forth. Let it be observed however, *imprimis*, that it is not they who adhere strictly to the principles of the Church Catholic and Apostolic—and for so doing are called *High Churchmen*—who are obnoxious to the imputation so justly made of there having been adopted, the use of secular airs in public worship, but the "evangelicals" as they call themselves, the puritans, the "Low Churchmen", as they are styled,—that is, they who slight, depart from, and oppose what really and truly is of the Church. It is such who give countenance and support to those of whom the writer in question speaks, when he says—

There are banded together in the cities of New York and Boston, a set of speculators, who trade in the Songs of Zion. In some of their books the most solemn words are often coupled with the melody of some familiar or vulgar comic song, with feeble harmony to match. Again we have glees outright; literal selections from operas, &c., all bound up together, and covered with the high-sounding and queer names of "Hallelujah," "Cithara," "Dulcimer," "Shawm," "Lute of Zion," "The Handel," &c. To give a kind of mock solemnity to such music, tunes of a light character are often ended with a strong ecclesiastical cadence, which seems like putting heavy armour upon an infant. What deformity, what incongruity is all this; and yet it is done (ostensibly) for the church of Christ.

And then he quotes Mr. Zeuner, who, in the Preface of one of his books, makes the following very just remarks,—

From the abuses and absurdities that exist in well known publications, it is not a very difficult matter to demonstrate that the Church is inundated with music of a frivolous, trifling, and may we not add, profane character! Ignorance and inexperience have no right to meddle with Church music, which ought to be the most perfect in character and style. It ought always to be free from unhallowed associations, and its character, dignity, and solemnity ought to be constantly guarded. Has the time arrived when sacred words are to be associated with secular music, for common use in our churches? "*My house is a house of prayer*," &c. If one happen to hear again in the Church what he has before heard in a profane place, he must indeed doubt whether he be in an insane hospital, or a place of worship.

The secret of much of this state of things is, that there is no true devotional spirit in the great bulk of our congregations. They do not really go to church to worship, but only to listen to the singing and the sermon. The more operatic, or serenadic, or balladic, therefore, the music is, which is to tickle their ears, the more acceptable it will be. True Church music is much too solemn, much too severe for this. Things must be in a bad state indeed when in a paper so thoroughly secular and un-Church as that from which we quote such remarks as these are to be found—

What further progress can be made in secularizing the songs of the Church it is not easy to see, unless the British poets and the Italian opera are swallowed at a gulp; and of this there are some symptoms, as recent publications, intended for the Christian church, give evidence.

We address ourselves to Churchmen; and of such we ask, if all this be in any degree true, is it not high time that it were "reformed altogether," and that they went back to the legitimate music of the Church? The Clergy are undoubtedly called upon to use their best exertions to this end. And here it is imppossible not to fail being struck with the remark of Luther, which the Boston writer so aptly quotes, that "the youth ought to be brought up and accustomed to this art, for it maketh fine and expert people. A schoolmaster ought to have skill in music, otherwise I would not regard him; neither should we ordain young fellows to the office of preaching, except they have been well exercised in the school of music."

Schism.—Our Philadelphian contemporary (some of whose vagaries in another form are noticed above) seems to have discovered, at last, that there is, after all, such a thing as schism, and, *ergo*, that many with whom he fraternizes upon what, we suppose, he calls *evangelical* grounds, are of course schismatics—being, that is to say, in a state of schism. Alluding to the several "unhappy divisions" which from time to time have occurred, he observes—

In no case has the result of schism been more deplorable, for while the one side lost in spirituality the other did not gain in it. There were the throes of ecclesiastical revolution, it is true, but the new-born church, in the first case, had not the power of self-perpetuation. Puritanism in England hardly survived its separation from the Mother Church, and the Mother herself hardly survived its birth as an independent communion. Both were buried together in the great Mausoleum of the Cromwellian revolution, and though the Church was resuscitated, she became national only in name. It is for us to ponder these facts.

Now is it not rather for the schismatics themselves to "ponder these facts"—if facts they be? The great "fact" *we* have to consider is, that they are schismatics—that they are in that unhappy state from which the Church teaches us to pray, "Good Lord deliver us,"—that they are those of whom the Apostle speaks, when he says, "I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, *and avoid them*." Then *does* our contemporary, and such "evangelicals" as he, "avoid them?" Do they not, rather, make common cause with them? Nay—do they not make all sorts of apologies and excuses for them,—as, for instance, is done in the very article from which we have quoted, when it is said—"we must learn to respect the conscientious convictions of others, and to admit, that as the angles at which truth strikes the mind are infinitely numerous, so *truth* itself, subjectively considered, may be held by others in equal sincerity with ourselves, even though their opinions and our own may differ." Why, the most arrant schismatic will tell you that his case is altogether one of "conscientious conviction." The Socinian will tell you so—and so will the Mormon; and so, too, will the infidel, if it comes to that. But the fact is, our contemporary does not understand what he is discussing; for all *truth* is one—and Divine Truth is most emphatically so; and, like its Great Author, will admit of "no variableness or shadow of turning."

Ritual Worship.—We scarcely know what the *Calendar* alludes to in the following paragraph:—

Ritual and the Spirit.—A writer in *The Churchman* says a love for ritual worship, which is almost the same as saying for any worship, is a *spiritual* sentiment which needs to be cultivated, and the more mere intellectual culture there is without spiritual culture, the greater aversion there is to ritual worship.

We said ourselves, in a recent article, that "the principle is an incontrovertible one, that in proportion as there prevails neglect of the *externals* of Divine Worship, will there be found little of the *internal* which goes to make it a reality." But this is a very different statement from what the *Calendar* makes. The fact is, that the "spiritual sentiment", as he calls it, must precede "the intellectual culture"—just as we must have life, before we begin to move.

ADVERTISEMENTS.

MACARONI.

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LITERATURE.

The Truth and Life: Twenty-two Sermons. By the Rt. Rev. C. P. McIlvaine, D.D., D.C.L., Bishop of the Protestant Episcopal Church in the Diocese of Ohio. New York: Carter & Brothers.

We approach the review of this work with very great reluctance. A volume of sermons by a Bishop of our Church ought, by right, to receive at *our* hands the most respectful, if not the most fervent, commendation. Glad indeed should we be, were it possible, in this case, to pass a favourable judgment upon the volume before us. But we must "be just and fear not," in our criticisms, as in our everything else. We have a duty to discharge, from which we must not be drawn away by any consideration that is at variance with principle and with the truth.

It is the remark, we think, of Dean Swift, that "criticism, contrary to all other faculties of the intellect, is ever held the truest and the best, when it is the very first result of the critic's mind; as fowlers reckon the first aim the surest, and seldom fail of missing the mark, if they stay not for the second." Now our criticism of these sermons was not only the first result of our mind, but they are so positively, so unmistakably, so inveterately unsound, as the teaching of a Bishop of the Catholic Church of Christ, that if we were to go on criticising them till doomsday, the first result would not only be thoroughly confirmed, but immeasurably strengthened. Nor is it by any force of criticism, after all, that this would arise. The faults, the fallacies—we had almost said the heresies—of the volume, are too glaring to need the exertion of any such searching faculty to bring them forth. Bruyere, if we mistake not, it is who says—"Criticism is as often a trade as a science; it requiring more labour than capacity, more practice than genius. If a person who has less discernment than study pretends to it, and takes in hand some subjects, he will but corrupt his own judgment as well as that of the readers." This may be all true in certain cases. But here the thing is so palpable, that neither labour nor capacity, practice nor genius, is requisite to expose it; and as to the idea of risking the corruption of our readers, either as Churchmen or otherwise, the chances are that we may effect the very opposite purpose.

Let it be remembered, then, that the author of this volume is a Bishop and Pastor of a Church which asserts its right and title to an inheritance, the very possession of which makes it distinctive, though Catholic, as respects its doctrines and its ordinances,—distinctive, inasmuch as it has an authoritative teaching to which none of the sects surrounding it can have any pretension; and Catholic, as a branch of that Apostolic Church, which was instituted by Christ, and organized by His Apostles, acting under the guidance of the Holy Spirit, and which is the depository of Divine Truth, and the channel of Divine Grace. So jealous, indeed—so properly, so necessarily jealous, is it of its privileges in these respects, and of the necessity of preserving its principles in their purity and integrity, that upon its Bishops—upon the author of this volume, as one of them—is laid the solemn obligation, "to be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine, contrary to God's word"—that is as the Church deems it contrary—"and both privately and openly to call upon and encourage others to the same." Yet here, in these Sermons, we find both such "erroneous and strange doctrines" as the author is himself under an engagement to "banish and drive away", and also an encouragement of, nay a fellow-feeling with those who not only glory in such, but are schismatics into the bargain. He ridicules, for instance, the Church's idea of the "mystery of Godliness", and in doing so declares that it is the great office of the Church, "not to make a mystery of it, but a manifestation"—and one which all the jarring sects around us are as free to make as the Church, to whom we are divinely taught it is especially "given to know the mysteries of the kingdom of heaven." True, he says "the Word of God is the Light which the Church is ordained to diffuse"; that it is assigned to the Church to "hold forth everywhere the Word of Life." But then his ideal of the Church is one of so latitudinarian a complexion, as to be utterly at variance with the principle of such an office and trust. For if all who set themselves up as "churches"—all the *arians*, all the *erians*, and all the *ists*, which abound, and which embody all the "false doctrine, heresy, and schism" against which we are taught and required to pray that we may be delivered,—all to be considered as equally authorized, with the Catholic and Apostolic Church, to "hold forth", that is, we presume, to expound what is "the Word of Life", who is ever to determine what it really is? "Understandest thou what thou readest?" said Philip to the man of Ethiopia whom he found reading Esaias the Prophet. "And he said, how can I, except some man should guide me,"—some man, of course, who was empowered and enabled to do so. But *any man* cannot do this. *Any man* may pretend to it; and according to the view of the case that is taken in these Sermons—in so far as we can understand it—*any man* must have that pretence allowed, as a right acknowledged. The Socinian claims and exercises it, when he ignores the Divinity of our Blessed Lord; and so does the Mormon, when he appends to the Holy Gospel his own wickedly invented, blasphemous revelations. You cannot limit the right, if you grant it at all: for it is an admission, a concession of every man's liberty and license of private judgment. The Bishop may not mean to include them all, when he uses such language as the following, —"It is a great consolation to think of the institutions, under the name of Bible Societies, which band together such a vast array of the numbers, and wisdom, and influence, and wealth of Protestant Christians in the single work of printing the Scriptures for circulation among all people, and whose issues are already many millions. It is delightful to think of the vast and mighty system of agencies, from the great publishing centres, to all the ramifications of missionaries, and zealous lay distributers and scripture-readers, so exclusively connected with Protestant Churches and the result of Protestant principles, whose object is to place the pure Word of God in every language, in every house, and to encourage, and urge, and aid all people to read the same." But it practically amounts to something very like what we have said; as it implies that there is no need of creeds, or confessions of Faith, or Articles of Religion—or any of those standards which the Church Catholic in all ages has adopted and enforced as her bulwarks of the True Faith. The rule, we suppose, is that men are justified by their own several peculiar sentiments, because they are their several sentiments, and that one judgment, or one persuasion, is just as good as another. The "system of agencies" our author speaks of is virtually that of those who really do this. And the world takes it up in the only *rational* way in which it can be taken up—and as Jones of Nayland has thus well expressed it—"Because men are not justified by the goodness of the *matter* believed, but by the *sincerity* with which they believe it,—on which principle, lies are as good as truth, and a chimera may answer the purpose of a Sacrament." It is an awful conclusion to arrive at; but it is, we fear, a natural, nay an unavoidable one. And certainly it is an outrage upon all that is divinely inherent in the character and constitution of the Church, for an Overseer of that Church to lend himself to anything so mischievous.

The ideas put forth of the Sacraments of the Church are as contrary to those of the Church itself as could well be conceived. The Church, for example, teaches her children, even in her very Catechism, that in Holy Baptism, when unconscious infants, every one is made "a member of Christ, a child of God, and an inheritor of the kingdom of heaven,"—for "being by nature born in sin and the children of wrath," they are thereby, that is by being baptized, "made the children of grace." And, in this Sacrament of Baptism, God is besought to "sanctify the water to the mystical washing away of sin;" and after it is administered, He is thanked that "it hath pleased Him to regenerate that infant with His Holy Spirit." Such is the plain teaching of the Church of which the author of these Sermons is a Bishop and Pastor—to which he has sworn allegiance—to whose doctrine he has declared his assent—and whose ordinances he has engaged, in their integrity, to maintain. Yet his Sermons run completely counter to it all. Baptism, they tell us, is quite another thing from what the Church says it is, and administers it as being. They declare, for instance, that "a man is made a member of Christ in Baptism, who was a member before by a living faith, because then he receives the visible instrument by which only the Church can know him. A community of Christ's people begins to be His Church before the eyes of men, when it becomes clothed with those outward ordinances which make it visible as such to men." Whereas the Church says a man is by Baptism—when he is, as an infant, baptized—"regenerate, and grafted into the Body of Christ's Church." How then could he be "a member *before*, by a living faith?" Why, according to this, Bishop McIlvaine is not a Churchman at all, but a Baptist, or rather, perhaps, an Anna-Baptist—that sect which has been described as composed of "certain heretics whose title is compounded of two Greek words (ἀνα and Βαπτισμα), one of which signifies 'anew,' and the other 'a baptism'; and whose distinctive tenet it is, that those who have been baptized in their infancy ought to be baptized *anew*." We can really make nothing else of his opinions, as here expressed, than some heresy of this kind. For if "a man is made a member of Christ in Baptism, who was a member before by a living faith," he must wait until, *as a man*, he gets that "living faith," and then be baptized over again,—although he may have been baptized, as a child, and *then* been declared by the Church—that is by the Priest in the Church's name—both "a member of Christ, a child of God, and an inheritor of the kingdom of heaven!" Can he be a Churchman who teaches, as these Sermons undoubtedly do, a doctrine like this, so contrary to that of the Church? Really we must say—*outre* though to the lukewarm and indifferent it may seem to be—that the author of such Sermons ought to be called up before the House of Bishops, and either made to explain satisfactorily what he means, or be suspended from an office in the Church, which, with such unchurchlike views, he is certainly incompetent to fill.

Upon the other Holy Sacrament, these Sermons are quite as unsatisfactory. They refer more particularly to the Sacrament of the Eucharist when they say—"Out of an inordinate concentration of interest upon the sacramental signs and means, you may grievously dishonour the nature and hinder the growth of inward piety. Make the sacraments, in effect, identical with the communication of grace, and we cannot *undervalue* them, in that respect, for thus they are not what God made them. Make them only signs and effectual means of grace, depending on the faith and prayer of those who come to them, and we cannot *overvalue* them, except we give them a higher place than the ministry of the *word of God*." But this is not what the Church considers them. They are infinitely more than "signs," and "means"—they are mysterious realities. For, in the Eucharist, are we not told that "the Body and Blood of Christ are verily and indeed taken and received by the faithful?" Our Saviour Himself has declared, "Verily, verily, I say unto you, except ye eat the flesh of the Son of Man, and drink his Blood, ye have no life in you?" He does not say "signs" of my Flesh and Blood, or "means" of obtaining them. And after it hath, in both kinds, been given to us, as such, are we not called upon to heartily thank God, that He hath "vouchsafed to feed us with the most precious Body and Blood of His Son our Saviour Jesus Christ?" Surely, surely, it were something more than "signs," and "means," in the estimation of the Church! How can we otherwise become part of Christ—members of His body? "My body," says St. Augustine, "lives by my spirit, yours by your spirit; the Body of Christ cannot live, save by the Spirit of Christ." And that Spirit we obtain, not by any "sign," but through that "heavenly food and sustenance" which itself contains. To regard such a matter as it is in these Sermons regarded, is evidently to elevate the *sign* above the *reality*. And what is this but the Romish view? If our author deems it all a *sign*, and yet prays over, and sanctifies it, as he is bound to do in the Eucharistic Office, he only does that which the Romanist does, not only with *signs*, but *relics*—for what are *relics* but *signs* of something else? And in *relics* the Romanist trusts, as does Bishop McInvaine, in *signs!* The Bishop is thus evidently drifting fast toward Rome. And if care be not taken, the Church will ere long be scandalized by some parallel case to that of Bishop Ives. At any rate there is here, as there was there, a wandering from the Protestant Church; and such a spiritual guide as Rome alone can furnish, will be required in this case, as it was in the other.

But how completely opposed, all this is, to the teaching of the Church—how utterly subversive of the very ordinances of the Church! How thoroughly at variance, too, with all those expositions of Church principles which are admitted as orthodox, honest, and sound! To go no farther than Hooker—hear how, in one single passage, he condemns all such ideas as are contained in these Sermons: "Life being therefore proposed unto all men as their end, they which by baptism have laid the foundation and attained the first beginning of a new life, have here their nourishment and food prescribed for *continuance of life* in them. Such as will live the life of God must eat the flesh and drink the blood of the Son of man, because this is a part of that diet, which if we want we cannot live. Whereas therefore in our infancy we are incorporated into Christ, and by Baptism receive the grace of His Spirit without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God, that we know by grace what the grace is which God giveth us, the degrees of our own increase in holiness and virtue we see and can judge of them, we understand that the strength of our life begun in Christ is Christ, that His flesh is meat and His blood drink, not by surmised imagination, but truly, even so truly, that through faith we perceive in the body and blood, sacramentally presented, the very taste of eternal life; the grace of the Sacrament is here as the food which we eat and drink." Nothing could surely be more decisive than this, in contravention of all that these Sermons put forth upon that which is of such fundamental, such vital importance—those Sacraments of the Church which are not mere ceremonies and signs, but things "generally necessary to salvation."

We could give infinitely more illustration of the unChurchlike character, and mischievous principles, of these Sermons of Bishop McIlvaine. But our space, for the present at least, will not admit of our pursuing it further. It were bad enough that the Bishop should propagate such false views of the doctrines of the Church, in his own diocese; but it is infinitely worse to print and publish them for circulation throughout the land.

The Mind of Jesus. By the Author of "Morning and Evening Watches," &c. New York: Carter & Brothers.

This is not a Church book; though there are in it many deeply religious thoughts, and much that is correctly illustrative of the "Mind of Jesus." But it wants the true Catholic stamp which a Churchman only can give to such a treatise. One incongruity in it is too glaring to pass over. It effects to lament the unhappy divisions that prevail. "Surely there is nothing," it observes, "for which Christian *Churches*"—of course *sects* are meant—"have such cause to hang their harps on the willows, as the extent to which the Shibboleth of party is heard in the camp of the faithful—sectarianism rearing its 'untempered walls' within the Temple gates!" Yet it is in the cause of sectarianism that the author labours! He is evidently not of the Church; where else, then, can he be but among the sects? The only way to prevent "sectarianism rearing its 'untempered walls' within the Temple gates," is to maintain in its integrity the One Catholic Church—to let there be "no schism in the Body." Such was undoubtedly the mind of Jesus, "That they all may be one!" These were the words, and they spoke the mind. And who are they that prevent our being one—that cause us to be many—but those who separate from His One Body, the Church, and *join* themselves to the sects which divide and distract Christendom?

Who is Jesus? New York: Stanford & Swords.

A pious and pertinent and practical solution of the heart-stirring question—Who is Jesus? "The Christian," it truly says, "will turn to the Bible for his answer. He could not read in one short hour its whole contents, but he might say, 'In this volume you may learn who Jesus is.' Look from the first word in the Old Testament to the last word of the New, and you will find Him made known as the "Lord Jehovah," the God revealed to man: as the seed of the woman to bruise the serpent's head; as the Israelites' promised Messiah, yet rejected by them; as 'God Manifest in the flesh;' as Christ crucified, the one sacrifice for the sins of the whole world; as the Great High Priest able to make intercession, and to save to the uttermost all who come unto God by Him; and as the Judge who shall condemn the unjust to everlasting punishment, but receive the righteous into life eternal." It is a high toned, earnest spirited little book, very convenient in form, and very neatly got up.

A Treatise on Homœopathic Practice of Medicine. By Hunting Sherrill, M.D. New York: Radde.

This treatise, the title states, is "comprised in a Repertory for Prescribing, *adapted to domestic use.*" And the author's "Preliminary Remarks" also indicate that it is designed for every man to be his own doctor. "The peculiar stage or character of the disease," it is observed, "for which a medicine would be most useful, or homœopathic to the present symptoms of the case, may be discovered by persons having some experience in the art, and by following the directions here given at the place where the disease is named. In doubtful cases, close observation must be the best teacher. Much also may be learned by examining the Repertory and studying the pathogenitic effects of the drugs mentioned in some work on pure materia medica." Thus it is a work for the people—not for the profession—a very liberal, and a very benevolent idea, no doubt; but one, the practical and general appropriation of which we very much question the prudence and propriety of. We give no opinion of the medical merits of the work. But we may say, in one word, that we look with suspicion upon attempts to induce us to doctor ourselves, whether Homœpathically or otherwise. It is an old and true saying, that he has a fool for his client who is his own lawyer; and we are inclined to think that he who has himself for his patient is often in much the same category.

The Initials: A Story of Modern Life. Philadelphia: T. B. Peterson.

This interesting work of fiction is already known, no doubt, to many of our readers; for it has gone through several editions in England, where its publication produced considerable excitement, as well from its truthful portraiture of life in Germany, and the interest of its scenes and subjects, as from its general literary merits. It is full of romance, yet is it free from all extravagance, and morbid sentimentalism. Its gifted author is reputed to be the daughter of the celebrated Lord Erskine, formerly Lord High Chancellor of England, who is married to a German nobleman, and a resident, with him, in his *faderland*. As a book for recreative reading, it has many commendations, being highly entertaining, while it is by no means uninstructive. This American edition is in one handsome volume, and is in all respects creditable to the enterprising publisher.

The New Brunswick Review for February contains several papers of varied interest—as, for instance, "The Old Family Bible: or, The Bible the Book of the Race"—"Notices of the Churches of Holland"—"The Mothers of the Fathers"—"Paul and Seneca"—"The Unity of the Church"—"Romanism in the Seventeenth and in the Nineteenth Century"—the very titles of all of which suggest their interesting subject matter. It is intimated that the Editor has now retired from his post, owing, apparently to some misunderstanding with the Committee appointed for its establishment; and in himself referring to it, he takes occasion to express his earnest hope, "that it may be vigorously sustained, and long continue to be a bold, clear, and popular exponent of the doctrines and history of the Reformed Protestant Dutch Church."

Scottish Songs, Ballads, and Poems. By Hew Ainslie, Author of "The Ingle Side," "On wi' the Tartan," "Rover of Lock Ryan," &c. New York: Redfield.

A Scotsman never forgets his "native wood notes wild." Our friend Ainslie will know what we parody, when we say, "Ance a Scotsman, aye a Scotsman." And hence he so naturally says, in his Preface—"To the query, 'Why has the author written in the Scottish dialect?' he can only reply, it is his mother tongue—the language spoken by Scott, and sung by Burns. With its Doric music, all his earliest and dearest associations are intertwined. Its melodies lullabied his infancy; and will, he trusts, contribute their share in tranquillizing his parting hour. It was thus the twig was bent—thus the tree was inclined—and thus must it eventually fall." It may be enough, then, for us to say, that the Songs, Ballads, and Poems are Scottish all over,—not one whit the less so, that "the author has spent the last thirty years of his life in what was wont to be called the far West." The following, though *not* in the Scottish dialect, is yet the outpouring of a Scottish heart, that is struggling to be reconciled to separation from its own native land:—

A FOREIGNER'S FEELINGS IN THE GREAT WEST.

Ye vales of this wide Western land,
  May be richer than those gave us birth;
Your rivers majestic and grand,
  The bravest that water the earth.

And the blossoms your May can awake,
  May outrival old England's rose;
Your mornings more lovely may break,
  And softer your twilights may close.

But the heart hath a time when it fills,
  And the spots where our infancy past,
In the glen, or the wild heathy hills,
  The memory will part with them last.

Thus we miss, when fresh April throws,
  On the brown earth, her first cheering look,
The brown furze and white coated sloes,
  Unpacking their buds by the brook.

While the daisy comes forth like a bride,
  As the woodbine is thatching the bower,
And the meek primrose shoulders aside
  The brown leaf, to hang out her flower.

And when day breaks away from the night,
  Where's the birds used to pipe it aloud?
Where's the lark, that blyth herald of light,
  Pouring melody down from his cloud?

It is vain.—But the heart still will roam
  To the sweets of its own native plains,
Though reason hath found it a home
  Where RIGHT and EQUALITY reigns.

A Missionary Lecture delivered in Grace Church, Charleston, by the Rev. Cranmore Wallace, Missionary at St. Stephen's Chapel, (Williams & Gitsinger, Charleston,) treats the interesting subject of Missions to the Poor in cities with great earnestness, and is eminently calculated to awaken greater attention to that important pastoral work.

Argument of Charles Edwards, Esquire, of Counsel for Mr. Barclay, in the case of St. Luke's Hospital—is a very elaborate statement of the whole subject matter in dispute, as to the right appropriation of certain funds claimed by the Church of St. George the Martyr, but which have been assigned (improperly it is alleged) to St. Luke's Hospital. The details of the dispute have already been given in our columns.

The True Catholic, for March, (Robinson, Baltimore,) presents us with two excellent Editorial Papers—"Free Churches," and "Forerunners of Anti-Christ." There is also an interesting communication on Berkeley, Bishop of Cloyne; and the usual varieties in Selections, Notices of Books, and Church affairs.

The *Churchman's Monthly Magazine* for March is embellished with an engraving of Bishop Claggett, with which there is given a portion of a continuous Memoir. This is followed by more than a dozen articles of varied Church literature, some of it pleasant yet not unprofitable light reading, both verse and prose, and much of it good, practical matter for the information and instruction of Churchmen.

Mr. Peterson of Philadelphia announces as in the press, a novel, which is spoken of as one of thrilling interest, entitled "Kate Aylesford: A Story of the Refugees"—by the popular author of "Cruising in the Last War."

Lunatic Literature.—A correspondent informs us, that one of the extracts we gave from the *Opal*, the periodical contributed to by patients in the State Lunatic Asylum, that entitled "Virtue and Piety Man's Highest Interest"—is *not* original, but was published in Ireland many years ago. All we can say is, that this is almost the only sign of *lunacy* we have yet been able to detect in their interesting periodical. But the editor must not let such an *insane* act be committed again.

Who wrote Shakespeare?—Miss Bacon, sister of the Rev. Dr. Bacon, of New Haven, Ct., and heroine of Caroline Beecher's singular book, a few years since, who is expected home from England soon, has attracted some notice abroad as the author of a new theory of Shakespeare. Miss Bacon assumes, as we understand, that it was absolutely and utterly impossible for a man with the limited advantages of Shakespeare's early life, to write thirty-seven plays exhibiting the marvellous knowledge of men and things which the plays attributed to him do exhibit. Such a series of performances, she urges, by such a man, would be a series of miracles; and had any man the power to perform the half of them, he would have become one of the most prominent men of his day, and we should have known all about him, instead of having to grope and burrow for a very few personal traits and anecdotes of his life, as we have had to do with regard to William Shakespeare. She attributes them chiefly to Lord Bacon, with a few by Sir Walter Raleigh, and others; and she has spent a great deal of time in framing an ingenious and elaborate argument in support of her theory.—*Norton's Literary Gazette.*

The Lady Nurses at Scutari.—A letter from Scutari, Jan. 27, says:—As I walked leisurely through the wards the lady nurses were gliding from bed to bed, inquiring tenderly from the sufferers their respective states and wants, and, like good angels, paying the poor fellows such delicate attentions as only woman's hand can minister, and woman's heart suggest. "They are angels," said one poor fellow to me, whose leg had been shattered by a round shot at Inkerman; "they are angels," he repeated, "and many a time, as one of them comes and asks me tenderly how I feel, and tries to make my bed softer and my pillow smoother, I almost forget that I am so far away from my mother and only sister. There's Miss Nightingale," continued the grateful fellow, while his voice thickened with emotion as he spoke, "she's like a mother to every one of us, and God will bless her if its only for the kindly and tender attentions she has shown to myself."

For The Churchman.

Fine Arts.

We have had the opportunity of seeing the beautiful Manuscript and Illuminated Calendar, and Diary, styled "Hours," of the Duke of Angou, king of Sicily and Jerusalem. A count of Angou was crowned king of Jerusalem in 1131, and his son Geoffrey,—commonly called *le Plantaganet*, from the crown which he wore on his cap as a badge,—marrying Matilda, daughter of Henry the First of England, became the founder of the race of English Plantaganet princes. The title was retained to 1380, the date of the missal now in question,—soon after which date, Louis, the son of king John, of France, who bore it, invaded Italy to prosecute his claim to the crown of Naples, and died during his first campaign. The annalists of the time relate that, of the magnificent service of plate, once in his possession, he had, at his death, but one silver box, so rapidly had his resources melted away beneath the difficulties and expenses of that fatal war. In the catalogue of the Lavalliere manuscripts, this beautiful missal is described at great length, and in the fly-leaf of the book itself, are several entries relative to its possessors. The style, though less rich than that of the hours of Ann of Brittany, is perhaps even more pleasing on account of its extreme lightness and elegance, and is exceedingly interesting, as affording an example of art at a period of which the decorative arts of every description are rare. In addition to a richly illuminated calendar, with all the saints' days marked, it has a great number of exquisitely wrought miniatures, endless borders, and enriched capitals. Some of the miniatures are composed with great effect and expression, and in a style far in advance of many celebrated works of art at the period, and with great excellence of drawing, which is invariably on damask patterns of uniform colour, usually of blue or red, but of endless variety in tint, exhibiting a style and execution of the brightest artistic order. The figures at the foot of each page form a device, common at the period, representing in each month one of the prophets of the Old Testament giving a brick from an edifice, symbolical of the ancient law, to one of the Apostles of the New Testament, who is supposed to use it in the construction of a building, figurative of the new law of the Gospels. In the first month, the old temple is seen perfect, with one brick alone removed; and in the last it is beheld utterly demolished, while the new Church is supposed to have risen from its ruins. Each disciple exhibits a scroll containing a passage from the Apostles' Creed, and each prophet a scroll with a passage from the book bearing his name, typical of a passage of the *Credo* displayed by the corresponding Apostle. In the upper part of the borders, St. Paul is seen delivering his various epistles to different personages, beneath which is a text taken indifferently from several of his epistles, and which is symbolized by the banner held above him by the Virgin Mary. Some of these minute symbolical figures are very striking in character, especially that representing the Ascension by a figure passing into a cloud, the feet alone of which are visible; this, however, is not an uncommon way of representing the Ascension in illuminated missals. A portion near the centre is ingeniously arranged for the reception of the signs of the zodiac, appropriate to each month, while the arch of blue is contrived for the purpose of exhibiting the relative portions of the sun. This taste for rich books, which was cultivated even by the great Duke of Angou, became a passion in later times. And though it might seem, perhaps, inconsistent that any taste for the fine arts should mingle with the rude and ambitious characters and warlike propensities of the powerful nobles of those early periods, such luxuries of art as richly illuminated books, constituted a prevailing taste. The magnificent manuscripts still preserved abroad, are illustrative as well of the religious devotion of those times, which, though misguided, had, not uncommonly, the merit of being sincere.

THE TEMPTATION OF CHRIST.

"Then was Jesus led up of the Spirit into the wilderness to be tempted of the devil."—Matt. iv. 1.

No sooner had the voice of God pronounced Jesus to be the well beloved Son of God, but the devil thought it of great concernment to tempt Him with all his malice and his art: and that is the condition of all those whom God's grace hath separated from the common expectations and societies of the world: and therefore the Son of Sirach gave good advice: "My Son, if thou come to serve the Lord, prepare thy soul for temptation." For not only the spirits of darkness are exasperated at the declension of their own kingdom, but also the nature of those graces which holy persons exercise in their lives, is apt to be interrupted by weariness, to grow insipid by tediousness of labour, to be omitted by the diversions of society and secular occasions; so that to acquire every new degree of virtue, to continue the holy fires of zeal in their just proportion, and to reject the invitations of the world, which are the proper employment of the sons of God, is a perpetual difficulty; and every possibility of prevaricating the strictnesses of a duty, is a temptation and insecurity to them who have begun to serve God in hard battles.

The Holy Spirit did drive Jesus into the wilderness to be tempted of the devil. And though we are bound to pray instantly, that we fall into no temptation; yet if, by Divine permission, we be engaged in an action or course of life, that is full of temptation and empty of comfort, let us apprehend it, as a designation of that way in which we must glorify God; but no argument of disfavour: since our dearest Lord, the most holy Jesus, who could have driven the devil away by the breath of his mouth, yet was, by the Spirit of His Father, permitted to a trial and molestation by the Spirits of darkness. And this is St. James's counsel: "My brethren, count it all joy when ye enter into divers temptations; knowing that the trial of your faith worketh patience."

As soon as it was permitted to the devil to tempt our Lord, he, like fire, had no power to suspend his act, but was as entirely determined by the fulness of malice as a natural agent by the appetites of nature; that we may know the happiness of all those hours and days of peace, in which we sit under the trees of paradise and see no serpent encircling the branches, and presenting us with fair fruit to ruin us. It is the mercy of God we have the quietness of a minute; for if the devil's chain were taken off, he would make our very beds a torment; our tables to be a snare; and every sense should have an object of delight and danger. But the holy Jesus having been assaulted by the devil, and felt his malice by the experiments of humanity, is become so merciful a High Priest, and so sensible of our sufferings and danger by the apprehensions of compassions, that He hath put a hook into the nostrils of Leviathan; and although the relics of seven nations be in our borders, and the fringes in our country, yet we live as safe as did the Israelites, upon whom sometimes an inroad and invasion was made, and sometimes they had rest forty years; and when the storm came, some remedy was found out by His grace, by whose permission the tempest was stirred up. And we find many persons who in seven years meet not with a violent temptation to a crime, but their battles are against impediments and retardations of improvement. For God impedes the devil's rage, and infatuates his counsels; He diverts his malice and defeats his purposes; He suffers him to walk in solitary places, and yet fetters him, that he cannot disturb the peace of a child; He hath given him mighty power, and yet a young maiden that resists him shall make him flee away; He gave him power over the winds, and made him prince of the air; and yet the breath of a holy prayer can drive him as far as the utmost sea; and it is by the grace and mercy of God, put into the power of every Christian, to do that which God, through Jesus Christ, will accept to salvation; and neither men nor devils shall hinder it unless we list ourselves.—*Jeremy Taylor.*

Signs of Indian Civilization.—We find the following in one of the daily journals:—Twelve Indians of the Peublo tribe arrived in St. Louis a few days ago, with the intention of proceeding to Washington in order to procure the aid of the Government to enable them to establish schools, and take other measures which may tend to the ultimate civilization of the tribe they represent. But, unfortunately, the expenses of the journey from Santa Fe to St. Louis have been so heavy as to absorb all the means they possessed, and they are forced to abandon the design of proceeding to Washington, being now content if they can be able to return to their homes at an early period. One of these Indians, named Juan Jose, is the bearer of a letter from Charles L. Spencer, Treasurer of the Territory of New Mexico, certifying that he is one of the Pueblos who assisted Mrs. Wilson to escape from the Camanches and the inhuman treatment she endured during her captivity among them. After her arrival at Santa Fe, and while she was a guest at the house of Mr. Spencer, the Indian continued his good offices, and frequently visited her, bringing presents of fruits and melons.

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CHESTER FEMALE INSTITUTE, Armonck, Westchester county, New York, the Rev. I. DYCKMAN VERMILYE, Rector (aided by competent assistants).

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Sessions commence on the first days of May and November.

Applications for admission to be made to the Rector.

During my recent visitation of Westchester county, I was at the "Chester Female Institute", and had the opportunity of seeing it, and making inquiries concerning it. The principles upon which this Institution is founded, I believe to be sound and practical, and such as are calculated to impart to young persons thorough instruction in the useful branches of education, under the best religious influences; and the system, I am satisfied, is faithfully and zealously carried out by the Principal and his wife, who are both well fitted for their responsible trust.

JONATHAN M. WAINWRIGHT,
Provisional Bishop of the Diocese of New York.

New York, June, 1853. ap16-1y

FAMILY BOARDING SCHOOL, Danbury, Conn.—Mrs. C. M. WHITE will re-open her School for Girls, the 1st of Nov. next. The pupils will be subject to parental discipline, receive motherly care and attention, and be faithfully taught. The location is elevated, its grounds afford ample facilities for exercise and recreation, and the house is airy and commodious. Communication by railroad twice a day.

☞ For references and terms, apply to C. H. Roach, 21 Park Place, and 826 Greenwich street, or to W. T. Pinckney, 67 Chatham street, New York. April 29, 1854–1y

DEER HILL INSTITUTE.—A BOARDING SCHOOL FOR BOYS, Danbury, Conn., the Rev. I. LEANDER TOWNSEND, M.A., Rector.—This School, which first opened at New Castle, N. Y., May 1st, 1854, will commence its second term on Monday, Nov. 6th.

For circulars apply to the Principal, or Messrs. Standford & Swords, 637 Broadway, S. Raynor, 76 Bowery, or C. Shepard & Co., 152 Fulton street, New York. ap26-1y

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Isaac Fryer,	Daniel B. Pierson,	Robert McClellan,
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John G. Wellstood,	Nathan Clark,	Adelmour W. King
Chas. C. Cunningham,	Peter Poillion, Jr.,	Jas. Wotherspoon,
William Laimbeer, Jr.,	Robert H. Goff,	Chas. H. Smith,
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Levi Onderdonk,	Elisha Brooks,	John M. Mason,
Joseph H. Jennings,	Edward C. West,	Moses M. Bradley,
	Robert Paton,	

MARCELLUS EELS, Sec'y. JAMES VAN NORDEN, President.
GEORGE B. DEANE, Surveyor. my20-1y

FULTON FIRE INSURANCE COMPANY, No. 40 Wall street New York, (Manhattan Bank Building.) Capital $150,000. Insures Buildings, Merchandise, Furniture, Vessels in port, and their Cargoes, &c.

DIRECTORS:

Andrew B. Hodges,	Barnet B. Boerum,	J. Schenck Suydam
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Minor H. Keith,	Henry A. Kent,	J. V. Schoonmaker
John DeBevoise,	John L. Everett,	Edward Neville,
Grahams Polley,	Timothy B. Crawford,	John Moore,
Thomas C. Moore,	E. R. Livermore,	Jared Sparks,
Thomas M. Clark,	Jacob B. Boerum,	James L. Morgan,
Joseph Boughton,	James Affleck,	Elisha B. Morrell,
James S Bearns,	James Moore,	A. J. Allaire,
Ralph Pomroy,	John J. Crane,	Samuel C. Barnes,
Edwards W. Fiske,	Geo. W. Prince,	Jeremiah Johnson,
Phillip S. Crook,	M. Kalbfleisch,	Richard Raynor,
Francis B. Spinola,	W. E. Caldwell,	Rollin Sandford.
Jacob D. Fowler.		

A. B. HODGES, President.
HENRY A. KENT, Vice President.
W. MULLIGAN, Secretary. ap15-1y

ANNUAL STATEMENT OF THE AFFAIRS OF THE MUTUAL LIFE INSURANCE COMPANY OF NEW YORK, for the year ending 31st January, 1855:

Net assets on hand January 31, 1854, per last annual statement		$2,543,301 61
RECEIPTS FOR THE YEAR.		
For premiums and policies	$642,091 95	
For interest	136,183 25	
For interest accrued not due, and due not paid	35,330 19	
For annuities	2,523 51	
		816,128 90
Total		$3,359,430 51
DISBURSEMENTS.		
Paid claims by death and additions to same	$316,509 78	
Paid surrendered policies	37,301 26	
Paid reduction of premiums	1,889 99	
Paid special deposit to Commissioners of Emigration, and bills payable	69,077 64	
Paid annuities	1,991 46	
Paid expense account, including rent, salaries, medical examinations, commissions, postage, exchange, taxes, and advertising, &c.	82,582 82	
		509,352 95
Total assets		$2,850,077 56
ASSETS.		
Cash on hand and in Bank		$68,157 87
Bonds and mortgages		2,609,119 94
Fire Insurance account		233 94
Deferred Premium account		35,592 25
Interest accrued, not due, and due not paid		35,330 19
Suspense account, special deposit for taxes		4,276 38
Due from agents		47,366 99
Total		$2,850,077 56
Losses unpaid		$64,250 00
Amount at risk on the 1st February, 1854		19,660,927 34
Amount issued in the twelfth year		4,720,600 00
		$24,381,527 34
Deduct forfeited, cancelled and expired	$1,457,344 00	
Surrendered	440,700 00	
Dead	300,850 00	2,198,894 00
Total at risk 1st February, 1855		$22,182,633 34
Number of policies running 1st February, 1854		7,373
Issued during the twelfth year		1,569
		8,942
Deduct forfeited, cancelled and expired	562	
Surrendered	165	
Dead	97	324
Total policies running 1st February, 1855		8,117
Increase in amount of risk for the year		$2,521,706 00
Increase for the year in policies		745
Increase in life policies	770	
Increase in one year policies	13	
Increase in irregular periods	35	
Total	818	
Decrease in seven year policies	73	745

New York, February 14, 1855.
I have examined the above statement and find it to be correct.
G. GILL, Actuary.
ISAAC ABBATT, Secretary. F. S. WINSTON, President.
m1-1m

TENTH ANNUAL REPORT OF THE NEW YORK LIFE INSURANCE COMPANY.

Amount of assets, January 1, 1854,		$814,044 65
Amount of preminms received during the year ending January 1, 1855,	$318,930 07	
Amount of interest received and accrued during the year ending January 1, 1855,	48,368 18	
Amount of endowment account received during the year ending January 1, 1855,	59,40	
		367,357 95
		$1,181,402 60
DISBURSEMENTS.		
Amount paid for losses by death,	$173,673 91	
Amount paid for interest on dividends and re-insurances,	13,691 47	
Amount paid for taxes,	3,197 23	
Amount paid on account of annuity fund,	1,228 13	
Amount paid for salaries, fees to physicians, trustees, &c.,	13,648 30	
Amount of advertising, printing, stationery, office rent, law expenses, &c.,	4,790 43	
Amount of commissions, medical examinations, postage, advertising, exchanges, &c.,	24,957 43	
Amount of cancelled notes and return premiums on cancelled policies,	44,153 00	
		279,339 90
Accumulated fund,		$902,062 70
ASSETS.		
Cash on hand,	$37,471 37	
Invested in New York State securities,	173,744 61	
Bonds and mortgages,	308,998 00	
Quarterly and semi-annual premiums due subsequent to January 1, 1855,	10,422 43	
Interest accrued up to January 1, 1855,	19,508 66	
Notes received for forty per cent. of premiums on life policies, bearing interest,	336,151 27	
Premiums on policies in hands of agents,	15,766 36	
		$902,062 70

The Trustees have declared a scrip dividend of thirty per cent. on all Life Policies which have been in force twelve months prior to January 1st, 1855; and six per cent. interest in cash upon all previous dividends, payable on and after the 1st Monday of March next.
m1-6t

NEW ENGLAND MUTUAL LIFE INSURANCE COMPANY, Boston, Massachusetts. Chartered April, 1835. Branch office in Metropolitan Bank Building, 110 Broadway, New York. Capital and accumulation of premiums to meet losses, over **$600,000**, after making and paying a dividend for the last five years (in cash, not in scrip) of 30 per cent., amounting to $141,000.

The entire surplus profit is divided among all the members every five years, thus avoiding the unnecessary and uncertain tendency of large accumulations of unpaid dividends, erroneously called capital, and also affording a certain and good rate of interest upon the outlay of premiums. $100,000 is deposited with the Comptroller of the State of New York, to meet the requirements of the law, to secure policy holders in that State.

THIS IS THE OLDEST AMERICAN MUTUAL LIFE INSURANCE COMPANY, AND ONE OF THE MOST SUCCESSFUL.

Insurance may be effected, for the benefit of a married woman, beyond the reach of her husband's creditors. Creditors may insure the lives of debtors.

A blank form for application for insurance, or a copy of the Company's pamphlet, containing the charter, rules and regulations, also the annual reports showing the condition of the Company, will be furnished gratis. WILLARD PHILLIPS, President.

DIRECTORS:

Chas. P. Curtis,	Sewell Tappan,	Thos. A. Dexter,
Chas. Hubbard,	Wm. B. Reynolds,	A. W. Thaxter, Jr.,
Caleb Reed,	Marshall P. Wilder.	

BENJ. F. STEVENS, Secretary.

Messrs. Wm. W. Stone (Lawrence, Stone & Co.), William G. Lambert (A. & A. Lawrence & Co.), and Henry L. Pierson (of New York city), consent to be referred to, relative to the character and standing of the institution.

EDWARD H. PARKER, M. D., 279 Fourth-avenue,
Examining Physician, New York city.
JOHN HOPPER, Attorney and Agent for New York. s16-eow6m

PIANOS AND MUSIC.

WORLD'S FAIR PREMIUM PIANO FORTES.—The subscribers have the pleasure to announce that, in addition to the nnmerous testimonials from the AMERICAN INSTITUTE and other sources, they have just been awarded THREE PRIZE MEDALS by the Juries of the World's Fair, for their elegant and superior Piano Fortes.

Buyers are invited to examine their splendid assortment of 6½ to 7¼ octaves in every style of cases, confident that in tone, touch, materials, and workmanship, they cannot be excelled. They would also invite attention to their stock of MELODEONS, of one of the best mauufacturers, which they will sell on liberal terms.

GROVESTEEN & TRUSLOW,
sep23-1y 505 Broadway, adjoining St. Nicholas Hotel, N. Y.

P. LYNCH, manufacturer of PIANO FORTES, keeps constantly on hand a fine assortment of Pianos, in plain and ornamental cases, which he offers for sale on the most reasonable terms, at his Warerooms, 559 Broadway. Pianos let on hire. m25-1y

MICHROCORDION PIANO FORTES.—J. & N. THURSTON, Successors to Joshua Thurston, having devoted the past four or five months to the improvement of Piccolo Piano Fortes, are now prepared to offer an instrument called a MICHROCORDION PIANO, superior to all other uprights, in point of tone, strength and cheapness. We shall continue to manufacture the Square Piano as before. WAREROOMS at the MANUFACTORY, corner of Second avenue and Thirty-fourth street, and 15 Bible House, (Astor Place) near Third avenue. Second-hand Pianos for sale and taken in exchange. Pianos to let, tuned, and repaired. Dealers in Music. my27-1y

PIANO FORTES.—V. F. HARRISON respectfully informs his former customers and the public generally that he continues his manufactory and warerooms at **37 Mercer street,** between Grand and Broome, where may be found a splendid assortment of Pianofortes, from 6¾ to 7¼ octaves, with the latest improvements. ap1-1y

A. W. LADD & CO.'S CRYSTAL PALACE FIRST PREMIUM PIANO FORTES, are just what every purchaser wants (viz.: a remarkably good instrument at a low price). See the official award of the Crystal Palace prizes to A. W. LADD & CO. A large assortment of the above celebrated Pianos, of 6, 6 1-3, 6¾, and 7 octaves, in plain and carved cases, always in store. We wish to cal attention to our "GRAND DIAGONAL" Piano, with new GRAND Action, which has no superior in all the points which constitute a perfect instrument. LINCOLN & THOMPSON, Sole Agents,
my13-1y 441 Broadway.

ATTENTION is respectfully invited to our extensive assortment of superior PIANO-FORTES at our new and spacious warerooms, No. **421** BROOME STREET, (a few doors east of Broadway,) which, in consequence of the increased demand for our unrivalled instruments, have been fitted up with special regard to the convenience of our numerous friends and patrons.
je24-1y LIGHT, NEWTON & BRADBURYS.

GEO. F. BRISTOW, MORSE & CO., PIANO FORTES AND MELODEONS, 423 Broadway. oct14-1y

WM. H. DAVIS, CHURCH ORGAN MANUFACTURER, 67 Macdougal street, has constantly on hand organs of four, six, eight to twelve Stops, with Pedals, Bordon C C C, and has also an organ of two Setts of Keys with Pedals. All his instruments are warranted to be of superior tone and workmanship. References to clergymen of high standing. Estimates and Plans for large organs can be had on application at the manufactory, or by letter. m1-1y

CHURCH, PARLOR, AND CHURCH BARREL ORGANS. The subscriber continues to manufacture Church Organs of superior quality, and upon liberal terms. He was the first to introduce into this country those admirable and useful instruments, Church Barrel Organs, which, for country churches where organists cannot be procured, are invaluable. For six successive years at the great fair of the American Institute, in this city, he has been awarded the first premiums, viz.: Gold and Silver Medals, for the best organs exhibited. GEORGE JARDINE,

548 Pearl street, near the City Hospital, Broadway, established 16 years.

N. B.—Powerful and sweet-toned Church Organs, from $300 upwards. mar1-1y

CHURCH ORGANS.—The subscriber has constantly on hand Organs of the following description for sale:

No. 1. Three stops, 7 feet 6 inches high, 4 feet 9 inches wide, 2 feet 6 inches deep.
No. 2. Four stop—8 feet 9 inches high, 5 feet 6 inches wide, 2 feet 10 inches deep.
No. 3. Five stops—9 feet 6 inches high, 5 feet 6 inches wide, 3 feet deep.
No. 4. 8 stops—10 feet 6 inches high, 6 feet 6 inches wide, 3 feet 10 inches deep.
No. 5. 10 stops—12 feet high, 7 feet 6 inches wide, 4 feet 6 inches deep.
No. 6. 12 stops—13 feet high, 9 feet 6 inches wide, 6 feet deep.

The above dimensions are for Grecian cases, if Gothic they are somewhat higher. Two second hand organs with two sets of keys each. For further information apply to
mar4-1y HENRY ERBEN, 172 Centre street, N. Y.

BELLS! BELLS! BELLS! *For Churches, Academies, Factories, Steamboats, Plantations, etc.*, made by the Subscribers, and a large assortment kept constantly on hand, mounted with their newly improved Iron Yoke, which by a detached plate permits the Bell, without taking it from the Yoke, to be turned on its vertical axis any distance, however small, or completely round, thus lessening the danger of a fracture from repeated blows of the Clapper in one place. This Yoke also combines the moveable arm by which the Bell may be raised or lowered in its bearing if desired, thus increasing or diminishing the force of the blow. The recent adaptation of Iron Cases, in which they mould all sizes, increases their working facilities, and also enhances the quality of the casting; which improvements with those of 30 years during which the establishment has been in operation, have gained for their Bells an unequal celebrity for volume of sound and quality of tone, and for which they have just received, Jan., 1854, the FIRST PREMIUM at the WORLD'S FAIR, many from this country and Europe being in competition, and which is the nineteenth Medal they have received. Being located at the junction of Railroad, Canal, and River routes, they can ship in any direction at a moment's notice. For further information apply for circular. Address, MENEELY'S SONS,
m1-1y West Troy, Albany Co., N. Y.

PIANOFORTES OF SUPERIOR FINISH AND TONE.—The undersigned would respectfully inform those in want of pianos that they are constantly manufacturing, and have now on hand at their wareroom, 361 Broadway, an assortment of every superior instruments in large size, plain, and carved cases, 6, 6¾, and 7 octaves, made in the very best manner and fully warranted. We would also state to those wishing a very superior instrument, that our pianofortes are fully equal, and are not surpassed by any in the market for beauty and fullness of tone, excellence and durability of workmanship, and long standing in tune. BENNETT & CO., 361 Broadway.
my20-1y Factory, 311, 313, 315 Rivington street.

BELLS! BELLS! BELLS! for Churches, Factories, Steamboats, School Houses, Plantations, Locomotives, Hose Carriages, Ships and Railroad Stations.

The subscribers manufacture and keep constantly on hand—and at their agency in New York—the above assortment of Bells, cast and hung on an entirely new principle, viz: cast in metallic castings, which we have lately invented and adapted to Bell castings—and have applied for Letters Patent. We have purchased the entire right of Hildreth's improved Rotary Yoke. This attachment, by loosening one bolt, admits the bell to turn, causing the clapper to strike in a different place, lessening the risk of breaking. A moveable journal is also connected with the Yoke, so the Bell can be raised or lowered at pleasure. Also, cast steel Springs arranged so that the clapper cannot rest on the Bell. An extra hammer for tolling; also every improvement combined that is in use. We give our attention particularly to making Chimes or Peals of Bells, keyed on any letter in the musical scale desired; we can perfect them as to their respective keys, without resorting to the ordinary way of chipping or filing, and would refer to the one recently made at this Foundry, (THE FIRST COMPLETE CHIME EVER MADE IN THIS COUNTRY) and hung in St. Stephen's church, Philadelphia. We are now executing orders for three chimes of 8 and 9 Bells each, for New Orleans, Lancaster, Pa., and Cleveland, Ohio.

J. H. HITCHCOCK, one of the proprietors, having had 20 years' experience making Bells with the late Mr. Andrew Meneely, and for 10 years, had the whole charge of that Foundry, and having made all the model patterns for that establishment, we do not hesitate to warrant, from improvements made since that time, not only a superior shape and finish to our Bells, but one third more tone than can be produced from any other make, "weights being equal," as was awarded to us the highest premium at the State Fair, held at Saragota Springs in Sept. 1853; also, a GOLD MEDAL at the Fair of the American Institute, held in New York in October 1853,—as well as at the Exhibition of All Nations, when we again received the medal for superior tone and finished Bells—not having sufficient room alloted to us to exhibit a FULL chime we were debarred the opportunity of doing so. Every variety of hangings for Steamboat or Ship Bells, brass or bronze, finished with any inscription, engraved or cast on the Bell, desired—Old Bells taken in exchange for new ones.

All our Bells are warranted in every particular

☞ Letters addressed to the subscribers, at Troy, Rensselaer Co N. Y., shall have our immediate attention.

JONES & HITCHCOCK, Troy, N. Y.
G. H. SWORDS & Co., Agents, 40 Dey street, N. Y.

Information can also be obtained of, and orders executed by Stanford & Swords, New York. mar26-1y

FURNITURE.

NEW LOCATION—FITZSIMMONS' Furniture and Upholstery Warerooms, **483** Broadway, between Broome and Grand streets and at his old stand, **235** Bowery, opposite Prince street. The subscriber calls the particular attention of his customers and the public generally to his new stock of fine and substantial Rosewood and Mohogany Furniture, made and upholstered under his own circumspection, with the best of seasoned materials, and by the most eminent workmen, and which he offers to sell cheaper than any other house in Broadway, his motto being quick sales and light profits. Upholstery in all its branches executed in the neatest and best manner.

F. FITZSIMMONS,
sep30-1y **483** Broadway, between Broome and Grand streets.

FURNITURE.—ROJAS & CO., 487 Broadway, corner of Broome street, manufacturer of all kinds of Cabinet Ware Furniture, have on hand a good assortment of articles of various descriptions which they offer to sell at very reasonable prices. They are daily receiving from their factory at Elizabethport, New Jersey. sep30-1y

ENAMELLED, COTTAGE FURNITURE.—Elegant Fashionable styles of Enamelled, suits of the best workmanship and materials, at the lowest rates, by the subscriber, at his Factory No 72 White st., and wareroom 516 Broadway, marble building opposite the St. Nicholas Hotel. [Sep23–6m] S. H. WARWICK

HOUSE FURNISHING GOODS, at PETERSON'S Wareroom and Manufactory, 144 Bowery, N. Y., where Housekeepers can find a GENERAL assortment of Wood, Willow, Britannia Metal, and Plated Goods, Table and Pocket Cutlery, Planished or Block Tin, Japanned and Plain Tin-ware, Meat Safes, REFRIGERATORS, Stoves, Kitchen Ranges and PORTABLE HEATERS for dwellings, Churches, &c. Also a variety of fancy goods

mar18-1y R. E. PETERSON, W. T. PETERSON } 144 Bowery, N. Y.

J. S. PECOCKE, LOOKING-GLASS AND PICTURE-FRAME MANUFACTURER AND GILDER. Piers, Mantels, Ovals, Pier Tables Brackets, Cornices, &c., made to order. N. B. Old Frames re gilt and Paintings varnished. 483 Broadway, between Grand and Broome streets, New York sep30-1y

DENTISTS.

BERHARD.—SURGICAL AND MECHANICAL DENTIST, and manufacturer of Incorruptible Teeth, No. 167 Bowery, between Delancey and Broome sts. (east side,) New York. Sep. 23–1y.

DR. J. T. STRATTON, DENTIST, 111 Fourth Avenue, (cor 12th street,) formerly 229 Grand street, New York. oc14-1y

DR. C. A. PECK, Dentist, has returned to the city and may be found at his old location, No. 327 Grand street.

Beautiful translucent mineral Teeth inserted according to the latest improvements from $1 to $5 per tooth.

The teeth extracted, and, in case of emergency, a set inserted without the patient leaving the office.

Peck lotion to prevent pain in extracting (without producing insensibility), prepared and used only by himself.

Fillings warranted from 10 to 30 years.

Particular attention to the regulation and proper growth of children's teeth.

The kindest treatment to patients; fair bargains, and a truthful, candid opinion, without any especial eye to the dollar department.

Office open from 8 A. M. to 6 P.M., and on Sundays, for extracting, from 9 to 10 A.M.

Superior powder for the teeth. 25 cents per box.
Tonic wash for discussed and bleeding gums, 25 cents per bottle.
Reference to several thousand people in New York and vicinity.
sep30–6m

DR. A. STARR, Surgical and Mechanical Dentist, No. 397 Grand street, New York, between Clinton and Suffolk streets, opposite the Mechanics' and Traders' Bank. se25-6m

DR. C. BAKER, Dentist, Room No. 1, 609 Broadway, corner of Houston street, charges moderate, according to the circumstances of persons. Teeth drawn for the poor gratis. m18-1y

A good Tenor Singer (at the same place) wants a situation in an Episcopal Church, or would join a party to make up a quartette choir, to be made available by the first of May.

STATEN ISLAND Fancy Dyeing Establishment.—Office No. 3 John street, two doors from Broadway, New York. Ladies' and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
f10-1y BARRETT, NEPHEWS & CO.

SEWING MACHINES—FOR FAMILY USE—the only one that successfully does fine sewing. For heavy work it has no superior. For sale by the Proprietors, **343** Broadway, N. Y. WHEELER & WILSON MANUFACTURING CO. my20-1y

HILL & BAILEY, HATTERS, No. 382 Broadway, one door from the corner White street, New York.
IVES HILL,
sep30-1y G. F. BAILEY.

MANGLING.—IMPORTANT TO HOTELS, LAUNDRIES, AND Private Families.—DUNCAN & WEST'S Improved Mangles.—These Mangles are labor-saving machines, as they entirely supercede the use of ironing, smoothing table linen, sheets, &c., with great rapidity and beauty, without fuel. A person with one of these machines may do as much work as six persons with smoothing-irons. They can be seen in operation at the Astor House, St. Nicholas, and the Metropolitan, and at other principal hotels in the city. References given as to their utility and use. Price from $20 to $90. They can be worked by steam power. DUNCAN & SHARP,
oct21-6m 51 Beekman street, and No. 4 Liberty Place.

PURE JUICE WINES, FOR MEDICINAL AND SACRAMENTAL PURPOSES.
The subscriber keeps constantly on hand a select assortment of the finest grades of wine, for the abovenamed uses.
ap15-1y GEO. E. MENDUM, 18 Wall street

GILBERT HICKS, Engraver and Printer, 11 Madison, corner Rosevelt street, New York. Wedding, Visiting, Business Cards, &c., Seals, Door Plates, and Jewelry neatly engraved ap1-1y

SHOW CASES.—SCHMITT & BROTHERS, 16 North William (near Chatham) street, New York, manufacturers of all kinds of SHOW CASES. A good assortment kept constantly on hand. Orders promptly executed.
Silver and German Silver Cases always on hand. my27-1y

WHITE, THE HATTER, 212 Broadway, corner Fulton street, has on hand at all times, a very extensive assortment of all kinds of Hats and Caps. His Gentleman's Hat cannot be surpassed by any house in this city. Soft Hats for travelling of all descriptions. Gentlemen's Furnishing Goods of all kinds; Carpet Bags and Valises.
GEO. W. WHITE.
A large quantity of Straw Goods of all the latest styles. ap15-1y

USE THE MAGIC IMPRESSION PAPER, for Writing without Pen or Ink, Copying Leaves, Plants, Flowers, Pictures, Patterns for Embroidery, Marking Linen Indelibly, and Manifold Writing. This Article is absolutely the best portable Inkstand in the known world, for a small quantity folded and placed in the pocket constitutes a traveling Ink stand, which cannot be broken. No pen is needed, for any stick, sharpened to a point, writes equally as well as the best gold pen in the universe. For drawing, it is indispensable. It is, indeed, the whole art of Drawing and Painting—taught in ONE LESSON. Any leaf, plant, or flower, can be transferred to the pages of an album, with a minute and distinct resemblance of nature. With equal facility, pictures and embroidery patterns are taken, and have received the highest eulogiums from the fair sex: and, indeed, a more tasteful present for a lady could not be produced.

This Magic Paper will also mark Linen, or other articles, so as to remain perfectly indelible. All the washing in the world fails to bring it out. Any CHILD can use it with perfect ease. With this Magic Paper, likewise, ONE or FOUR copies of every letter written can be secured without any additional labor whatever, making it the cheapest and most convenient article extant. It is used to great advantage by reporters of the public press, telegraphic operators, and hosts of others.

Each package contains Four different colors—Black, Blue, Green, and Red—with full and printed Instructions, for ALL to use, and will last sufficiently long to obtain Five Hundred distinct Impressions.

It is put up in beautifully enameled colored Envelopes, with a truthful likeness of the Proprietor attached. Each and every package warranted. Price $2 a dozen, or five for $1. Single packages 25 cents.

Address, post-paid, N. HUBBELL, 167 Broadway, New York.

OPINIONS OF THE PRESS.

HUBBELL'S MAGIC IMPRESSION PAPER.—We refer our readers to the advertisement in another column, setting forth the merits of this pleasing and ingenious invention. The cheapness should induce all to give it a trial.—*Philadelphia Merchant.*

It is unsurpassed for neatness and utility, and should meet with the sale it richly deserves.—*Tribune.*

Just what the public has long desired, and recommends itself to every individual of taste and refinement.—*Journal and Courier.*

Jan. 20, 1855. 3m

SHOW CASES!—FRASER'S FIRST PREMIUM SHOW CASE Warereoms, corner of Reade and Hudson street, near the Hudson River Railroad Passenger Station.

The proprietor of this establishment would respectfully invite the attention of storekeepers to his elegant assortment of SILVER PLATED, ROSE WOOD, SATIN WOOD, GERMAN SILVER, MAHOGANY, and BLACK WALNUT Show Cases, which for beauty of style and finish are unequalled by any other establishment in the world. Silver Plated Cases with single lights on the top, from 6 to 14 feet long, constantly on hand Cases fitted up with Jewel Trays.

Orders per mail, with city reference, promptly attended to.
New York, May, 1854. my20-1y

JOHN T. BUDD'S First Premium RANGES, also, Manufacturer and Proprietor of LOCKWOOD'S COOKING and LAUNDRY RANGES No. 616 Broadway, New York.

Ranges, Hot-Air Furnaces, Parlor Grates and Stoves Cleaned, Re-set and Repaired, Mason Work, Flagging, Paving, Tin, Sheet Iron and Copper Work. Furniture for all kinds of Ranges on hand and mad to order. je17-1y

MRS. J. H. HODGE, LADIES' DRESS TRIMMING AND FANCY GOODS, viz. Fringes, Gimps, and Braids, all kinds; Embroidery and Sewing Silks; Purse Twist; Clasps; Steel Gold, and Silver Beads; Beads, all kinds; Buttons, all kinds; Laces and Embroideries, all kinds; also Gimpun Laces, Zephyr Worsted, Ladies' Dress Caps, Chenille all kinds, Marselenes and Lining Silks, Wool Wadding, French Wadding, and Cotton Wadding, Chemisettes and Undersleeves embroidered, Hosiery, and Gloves, Fancy Goods in general, Ribbons and Velvet Ribbons, &c.

☞ One Price only; No Deviation. Kid Gloves cleaned.

Mrs. HODGE'S stock of Trimmings and Ribbons are unsurpassed, either in quality, quantity, variety or low prices. Hers is a regularly-assorted Ladies' Trimming and Variety store. She is always supplied with the new styles at the earliest moment. No. 141 Atlantic street South Brooklyn je3-1y

CRIPPEN & KREPS, Manufacturers of LARGE GLASS AND PICTURE FRAMES, WINDOW CORNICES, and other articles in Gold or Fancy Woods; Importers of Looking Glass Plates, and General Interior Decorators. Fine Oil Paintings for sale. No. **546** Broadway, New York. jy1-1y

G. A. HUNTER, MERCHANT TAILOR, **290** Bowery, third door above Houston street, New York,—keeps constantly on hand a great variety of READY-MADE GARMENTS, of the latest and most fashionable styles.

N. B. Every article made to order, at the shortest notice, and in superior manner.
GENTS' FURNISHING GOODS je3-1y

INSULATED LIGHTNING CONDUCTORS, for Buildings and Ships. Otis's Patent. The only method of absolute protection against lightning, as demonstrated by science and experience. Agents wanted in each State, to sell town and county rights. Great inducments offered. Orders for rods promptly filled, with complete instructions on the method or science of protection. Proprietors,
ap29-1y LYON MANUFACTURING COMPANY, 343 Broadway.

TEA, TEA, TEA.—377 Bowery, second door below Fifth street.—J. WATSON callsthe attention of his friends and the public generally to his present choice stock of Tea and Coffee, which Grocers, Boarding-house keepers, and all who wish to obtain good Tea and Coffee, will find to their advantage to make trial of before calling elsewhere.

N. B. Every quality of Tea done up in Tin-foil packages of 3 and 4 pounds each, which families residing in the country will find most convenient. [my27-1y] JOHN WATSON, Proprietor.

MAYOR'S OFFICE, JANUARY 2, 1855.—There is opened, at this office, a complaint book, under the charge of a competent person, for the purpose of receiving and entering all complaints of matters coming within the jurisdiction of the municipal authorities. The Mayor will entertain, and so far as the laws give him power, take cognizance of charges preferred by responsible parties for violation of ordinances and dereliction of duty upon the part of any person holding office under the city government. By order of the Mayor.
WM. H. STEPHENS, First Marshal.

JAMES PESCOTT, for fifteen years Sexton of St John's church, Brooklyn, and general furnishing undertaker, keeps on hand at his Wareroom, 240 Washington street, opposite the church, and at his branch office, 299 Fulton avenue, all the requisites for funerals, which he furnishes at the shortest notice. Interments procured at Greenwood Cemetery, and all other Grounds or vaults. Lead and Ice Coffins, when required. ☞ Attendance at all hours, Day or Night. ap29-1y

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker, corner of Wooster sereet,

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens' Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many year longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form, namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. m1-tf

BISHOP'S ROBES.—The subscriber would respectfully announce to the Bishops of the Church "in the United States," that he is prepared to execute with promptness, all orders for Episcopal robes, "according to the regulations of the English Church."

He also invites attention to the beautiful "velvet satin," and French "shear lawns" (of his own importations), which, "together with perfect fitting vestments," has given a celebrity to his establishment equal to his exertions, and begs to return many thanks to those Rt. Rev. gentlemen who have already favored him with their orders. NELSON JARVIS, Clerical Tailor,
m1-1y No. 120 Bleecker street corner Wooster street.

G. T. GREEN'S SHIRT ESTABLISHMENT, No. 1 Astor House, New York

Orders punctually filled. Programme, by which every gentleman can measure himself.

G. T. GREEN respectfully announces that Shirts, guarantied to fit, will be forwarded to any part of the Union, the British Provinces, or elsewhere, on receiving from the parties sending the orders, their personal measurement, in inches, according to the formula given below.

☞ Remember, the size must be carefully and accurately taken, as all necessary allowances are made by the cutters of the establishment.

1st. Size around the neck.
2d. " " wrist.
3d. " " chest, immediately under the arm pits.
4th. Size across the shoulder.
5th. Length of arm, from the point of the shoulder to the wrist joint.
6th. Hight of the person, from the shoulder *to the knee pan.*
7th. The desired height of the collar, and any other directions as regards, style, fashion, etc.

This plan is quite unique, and will be of great value to gentlemen at a distance who find it impossible to obtain at home shirts that satisfy them in style and fit.

G. T. Green's Shirts being made on principles of proportion which can no more err than the result of a correct mathematical process, never fail to equal the anticipations of his customers. He will be found in his store at all hours to the day, for he gives his constant personal superintendence of the details of his business. ap8-1y

JOHN W. PRIEST, M. A., ARCHITECT, No. 634 Broadway, New York, prepares designs and working-drawings for Churches, Parsonages, School-houses, and Dwellings, particularly Country Houses: also for Sepulchral Memorials. Commissions received for the design and execution of Church Furniture, Fonts, Monuments, &c. To ensure an interview, a few days notice by letter is advisable. sep23-1y-$

HAYES' PATENT HOT-AIR FURNACE, constructed upon an entirely *new principle*, combining *great heating power* with *economy* and durability, is unsurpassed by any in use

We offer this Furnace to the public with the utmost confidence in its efficacy as a house-warmer. By means of a simple and ingenious arrangement, the gases arising from the coal are entirely consumed within the furnace, adding at least 25 per cent. to its heating power and rendering a saving of that amount of fuel.

Also, HAYES' PATENT TUBULAR ELEVATED OVEN, COOKING RANGE, AND HEATER, so arranged that *the same fire which performs the work of the culinary department* effectually warms the sitting-room or parlour above, affording a great saving of fuel, labour, &c. It has no superior in market. More than 2,000 have been sold during the last year. Every range warranted to give satisfaction. We have several other highly approved patterns, both of Furnaces and Ranges, together with a general assortment of Hot-Air Registers, Ventilators, &c.

CAMP'S VENTILATOR, for which the inventor received a *prize medal* at the late World's in New York, a superior article for ventilating churches, dwellings, ships, railroad cars, &c., is worthy of attention.

Possessing, as we do, superior facilities for manufacturing, together with long experience in the business, and "last, though not least," a determination not to be outdone, we feel confident of success.

In offering our goods to the public, we say to all, Examine them, and satisfy yourselves of their merits.

We manufacture, from the best Housatonic Valley Iron, superior patterns of cooking, parlour, and other stoves. All which we offer at wholesale and retail upon the most reasonable terms.

GEO. L. CANNON Agent for the RIPPOWAM COMPANY, Foundry, Stamford, Conn. Office and Warerooms, No. 406 Broadway, near Canal-street, New York mar18-1y

THE TRUE LENT.

Is this a fast, to keep
The larder leane,
And cleane,
From fat of veales and sheep ?

Is it to quit the dish
Of flesh, yet still
To fill
The platter high with fish ?

Is it to fast an houre,
Or rag'd to go,
Or show
A downcast look and soure ?

No, 'tis a Fast to dole
Thy sheaf of wheat,
And meat,
Unto the hungry soule.

It is to fast from strife,
From old debate,
And hate ;
To circumcise thy life.

To show a heart grief-rent,
To starve thy sin,
Not bin ;
And that's to keep thy Lent.

—Herrick.

EXTRAORDINARY EXCITEMENT!

DEATH AND BURIAL OF A PUGILIST!

At a public house known as Stanwix Hall, in this city, a noted prize-fighter, by the name of William Poole, was shot at midnight of the 24th of February last, in a scuffle, the cause of which dates yet further back. The incident was deemed of sufficient note to excite general attention and comment, but nothing like excitement could be said to reign until the announcement of his death from the wounds inflicted, which took place a few days after. Thenceforth each moment added new strength to the resentment manifested by his partizans toward the alleged murderer, his accessories, and Irishmen in general, a resentment bringing into play all the bad feelings engendered by the late organization of native-born Americans, which, by the class of men to whom he belonged, Poole was regarded as personifying, and even in his person and acts ennobling. With all the blind fidelity and attachment of the retainers of a Count or Baron of the Sixteenth Century, his followers were always ready to fulfil his high behest ; whatever peaceable citizen it was deemed desirable to attack, or kindred ruffian to bully, they were the men. Poole attested and maintained his proud pre-eminence, not only by superior muscular strength, beauty of person, defiant bearing, and courageous disposition, but by the political influences he was known to exercise, and the "high" associates and "distinguished" men continually courting his company. He was the Apollo of the lower orders, a man who elevated his worshippers, and not to be spoken lightly of in gambling palace, bowling saloon, tavern hall, or shooting gallery. His crowning merit was being born on the soil, and being "death against Irishmen," which allowed him to go heart and hand in the Know-Knothing movement as far as it promised to prove antagonistic to foreign influence. Not that he had any intelligent views on the matter, but was by common consent the fittest champion against all disposed to set up any pretensions against the decree that "Americans shall rule." His tenets, however, did not prevent him from associating with prize-fighters and others of Irish extraction, similarity of brute qualities rendering them near and dear : thus Morrissey, with whom he after fell out, and would grapple in fierce encounter, was yet his boon companion, and many were the deeds of evil the two together concocted and enacted. It was in the power of these two men to disturb the peace of the city at any moment, to enact with impunity almost any crime, their instruments being capable, ready, earnest, servilely obedient, and reliable. Rowdyism in Poole put on its most genteel aspect, and walked under the patronage of names that, if published, would astonish the community. This man, whose praise is in all the "dens" of our city, and whose lot it was to be revered by villains of every degree, the genteelest sinner of his day, has disappeared from earth in the shadows of a tragedy less revolting than the public demonstration by which it has been followed.

The first scene in the drama is outside the Bank Exchange, a tavern kept by Poole, corner of Broadway and Howard streets; time, nine o'clock in the evening. A man named Pargene calls for Poole to come without. Poole complies; a conversation is held; loud talking is commenced. Poole tells Pargene that he does not want to have him come there any more, that if he does he will have him sent to Blackwell's island. Pargene jumps into the middle of the street, pulls off his coat, and states his unwillingness to fight, declaring that he himself by any number of blows in any direction, can't possibly be more disfigured than he is. Eighth Ward boys draw him off. The second scene transfers us to Stanwix Hall, where is Poole with his associates. As night advances, carriages are heard drawing up, and armed men enter. One of these, resting his pistol across his left arm, takes aim at Poole, and shoots him through the arm ; Poole arrests his arm and says : "My God have you come here to murder me !" whereupon, the aggressor staggers and falls, yet contrives to raise his pistol where he lies, and to shoot Poole above the knee, upon which Poole staggers and falls, and has now his opponent on top of him. Straddling the body, with knees on the stomach, the latter with left hand holds the collar of Poole's coat, and with right hand presents the pistol close to his breast. In a general scuffle, he is dislodged from his position, and after exchange of shots in which various parties are wounded, Poole receives a ball in his heart at the third fire of one of his opponents. After the men have gone, he rises to his feet, brushes his breast with his hand, and staggers to the door. The third scene opens on Poole in his own home—dying, attended on by his wife and son—a beautiful boy, and a ferocious frown at the disgrace of dying by the hands of an Irishman, passing to a cold but placid look, as he directs how his body shall be arrayed for the grave ; men around him with battered forms, and drunken air ; wounded pugelists of Stanwix Hall, in the distance ; and, in yet more remote perspective, telegraphic wires soon to be vivified by the intelligence from companies, chapters, and military divisions of cities and villages far and near, that deputations will be forthcoming at his decease ; then, in steps death, and the curtain drops. Fourth scene reveals the crowd that for three days and nights seek to lift that curtain up and look within ; crowds satiated with gloating on the sunken eye balls and shrivelled features of the dead man giving place to other crowds ; the day of rest comes, and every street that can lead to the focus of interest is a stream of human beings impelled in part by curiosity and love of excitement, and in part by political enmity, and "patriotic aspirations." It is a high gala day, and cheerily the sun shines on the forming funereal procession. Saints, statesmen, patriots have had their hundreds, but "Bill Poole" shall have his thousands ; the stars and stripes at San Juan and other divers places may have been dishonoured, but over the rowdy-hero they shall for once float nobly and free. While promised instalments of banners and men are being made ; while people are climbing to windows, roofs, and chimney tops to catch a glimpse of what is going on, and what is coming ; while the man with the spread eagle in blazing diamonds on his black cravat, who has watched by the corpse two days and nights, relinquishes weariedly his charge to mingle with the throng, the voice of a "Reverend G. B. Wakely, of the Methodist Episcopal Church, Jane street," is to be heard beside the coffin, setting out with passages from the inspired psalms, and gradually warming into an address, with outrageous allusion to the death of Cæsar and the address of Marc Antony, in the words : "I come to bury William Poole, not to praise him :" whereupon Wakely does just what Marc Antony does, and eulogises the deceased, in most tender fashion. The four facts set forth by this bright light of the Methodist Church, are, that Poole was born in Sussex, New Jersey ; that at the age of eighteen months, he lost his mother, at the age of nine years, his father, and that Poole jr., "poor orphan—lonely orphan—friendless orphan"—lived with an elder sister and brother-in-law, and was an apprentice to the *butcher* business. It seems, says this saintly authority, that time had not palsied his hand, nor chilled his heart. This Wakely has all the elements of popularity. Cognizant of the audience he immediately addresses, and the greater one without, cognizant possibly, of Tom Hyer who weeps, like a child, at the head of the coffin, cognizant also of pugilistic propensities around him, in dormant state and not unlikely to remain so, provided the "right thing" be said, he suits each one to his taste. This much for the rowdies : "He was a man of great muscular strength ; he was a man of uncommon courage ; he did not fear the face of clay ; he never knew what fear meant, unless he read it in the dictionary, and he forgot it then as soon as he closed the book." For rowdies grown patriots : "He was a lover of his country—a patriot. The love of country was enshrined in his heart's core. He would have poured out his heart's blood for his native land."

For rowdy-patriots grown philanthropic : "He was generous to the needy ; his purse was open to their wants." For patriotic, philanthropic rowdies enacting meekness : "'Tis singular he never struck a blow. He never fired his pistol, though he carried one to defend himself with." On behoof of meekly patriotic and philanthropic rowdies wishing to be stirred with indignation : "Are such scenes to be re-enacted? Who is to be the next victim? In the name of patriotism—in the name of humanity—in the name of outraged law—in the name of trampled under foot justice—in the name of the new made widow—in the name of the lonely orphan, we answer no!" For meekly patriotic, philanthropic and virtuously indignant rowdies, who would exercise the Christian grace of charity : "He said, 'I die a true American,' and regretted that he had been murdered by such a set ; but he said he was forgiven, and he forgave those who murdered him, even as he also had been forgiven. Thus died William Poole." The trust and application of Mr. Wakely : "I trust it will have an influence in checking sporting gentlemen—pugilists—and preventing rowdyism ; that we shall get rid of this fearful, withering curse ; that his death will give to this a death-blow, and that men will cease to destroy each other. It shows us the danger of carrying weapons of death. It shows us the evil of keeping open saloons, if they must be kept open at all, till a late hour in the night. Why is it necessary? Most of the murders that have taken place in our city, for the last year, have occurred in such establishments, and at those late hours. This took place at midnight, between 12 and 1 o'clock on Sabbath morning. We see the danger of being out at a late hour in the night." The poetic tendency of Mr. Wakely, after the manner of Scott :

"Breathes there a man with soul so dead,
Who to himself hath never said,
This is my own, my native land."

How Mr. Wakely feeds the fire just before going out himself : "If it is a crime to love our country, there are many criminals. If they are in danger of being shot for it, there are many thus in danger. If a man is liable to assassination because he first breathed American air, first trod American soil, it is time to know it, for Heaven only can tell who will be the next victim. They will find that Americans have intelligence enough to know their rights, and courage enough to maintain them." Conclusion : "Let us pray."

Reserved corps of police, Dodworth's Band, the Poole Guard, the Monroe Guard, the Albert Guard, the Poole Association, half a dozen engine companies, Rynder's Grenadiers, the Hancock Chapter, O. U. A., licked into shape by a grand marshal and his special aids, formed the procession, and when the coffin emerged from the house, lo! the pugilist Tom Hyer as a pall bearer with malign conjunction in the same office a city father, Alderman Drake. Tens of thousands witnessed the procession as it wended its way across the island, and passed over to Greenwood Cemetery, where, after the coffin had been taken out of the hearse and placed in a wooden box beside the vault, the following oration was pronounced by Mr. Helmes, Chaplain of the Hancock Chapter:—

Brothers and Friends.—The occasion which convenes us here, is one of deep solemnity ; we have come to perform a mournful duty, and pay the last tribute of respect to one beloved—to consign to earth all that was of earth in the person of our late associate and brother. God, whose providence is mysterious, and whose wisdom is infinite, has removed a fellow member from our midst ; death has laid his ruthless hand upon the form of him with whom we have so often held fellowship—his life is past, his career on earth is finished, and the grave is now opened for his reception. It is a melancholy spectacle, and yet one full of instruction, for we are all of us travelling the same road, and will soon terminate our wanderings in the same narrow house, appointed for all the living. Let us from this afflictive dispensation learn wisdom, and in time of health be prepared for death, for here comes the solemn warning from the grave—"Be ye also ready, for in such a day and such an hour as ye know not, the Son of man cometh." Here the towering schemes of ambition are forgotten ; the burthen of the oppressed is laid aside ; the gay laugh is hushed to silence, and the mighty and the mean, the favorite of thousands, and the forsaken of the world—the young, the beautiful, the happy, together enter upon that sleep which, to mortal, knows no waking. Already may the summons of our own departure be recorded in the book of Heaven ; the angel of death may be on his way to execute his dread commission ; he may have already marked us for his victims ; but, whether sooner or later, the event will be equally awful, and demands from us the same preparation. Let it, then, be the highest, the holiest, the unceasing concern of each one of us, so to live that when the awful summons shall come, we may be prepared to receive it with humble submission and holy confidence. Let our lives be an example to the living worthy of emulation. May we so live that our memory shall be cherished in the recollection of our associates, and history shall testify our virtues to those who may come after us. In the brother, whose mortal remains are here before us, and whose body we are about to commit to the grave, the principles of our Order—principles founded on the ennobling virtues of patriotism, charity, and harmony—found ever a ready and a faithful advocate ; as he in life was faithful unto us, even so in death should this Order be faithful unto him, and through us, its instruments, ought it to comfort in bereavement and shield from distress those who have looked to him as their stay and defence. We now commit to the earth all that was mortal of our beloved brother, trusting, through the grace of God, and the redeeming influence of the blood of the Saviour, that our mystic band, severed here by the rude hand of death, will re-unite upon the shadowy borders of the spirit land. Until then, my brothers—Amen and Amen!

Thick night set in as the service was concluded. Such a rich subject is not to be allowed to drop. Beside new organized rowdy bodies bearing Poole's euphonious name, the city is to be blessed with meetings and speeches, the widow and child with a fund, and posterity with a monument.

For The Churchman.

DIALOGUE

BETWEEN A CHURCHWARDEN AND A CLERGYMEN.

Warden.—Ah, how are you to-day, my good friend? I have just got in from Connecticut.

Clergyman.—Connecticut! May I ask what part of Connecticut you hail from?

W.—East Haddam, on the beautiful Connecticut River.

C.—Well, how do you like that mountainous country?

W.—Pretty well. At present, however, it looks rather bleak. In the Summer season it must really be delightful to travel through that wild region of country. Oh, as you are a good old-fashioned Churchman, I'll tell you who I met with at East Haddam. I had the pleasure of an interview with the Senior Warden of St. Stephen's Church, which was consecrated by the first American Bishop.

C.—I suppose you allude to the venerable Mr. B. Oh, the dear old man, I know him well. He was present at the consecration of St. Stephen's Church. He described Bishop Seabury's appearance—had heard him preach. Yes, the old gentleman is as firm as the everlasting hills which surround him in regard to Church principles.

W.—Oh, how I should like to talk with him about the olden times. I should like to hear him talk about old Bishop Seabury.

C.—When in Hartford last Summer, I strolled through Trinity College, and I saw nothing which so arrested my attention as the old Communion Table, made of plain pine wood, on which he so often consecrated the emblems of the broken body and shed blood of our adorable Saviour. I saw too the old Bible, large folio size, which he so often handled, and from which he constantly preached the word of life. The mitre which he wore, peculiar to his times, was very curious. He must have a little mind who has not thoughts at times which he cannot utter—thoughts which swell his heart with unutterable emotions. And that was just my situation as I gazed at these relics of the old ecclesiastical veteran—the champion of the Church in the midst of a crooked and perverse generation.

W.—I don't know much about Bishop Seabury—I have heard more about the patriarchal Bishop White.

C.—Well, Bishop White was a blessed man. But he needed just the man that the unsleeping providence of God placed alongside of him for the great emergency which tried the faith of the Church so severely.

W.—I suppose they rather differed some in their temperaments.

C.—Yes, we all differ, and we must agree to differ.

W.—Excuse me, sir, but you seem to be a great admirer of Bishop Seabury.

C.—Well, I really think that the American Church should raise some monument to him. What a pity Trinity Church did not reserve a conspicuous niche for the man, to whom, under the blessing of God, we are indebted for our very existence as a branch of the One Holy Apostolic Church of Christ.

W.—Would that not smack a little of image worship?

C.—By no means. We have in the upper St. George's Church, a bust of the late lamented Dr. Milnor, and in one of the windows of Zion Church, up town, we have a faithful portrait of the indomitable Hobart.

W.—It seems that both High and Low think such things harmless.

C.—Yes, these things are all right and proper in their place. We should not fall out by the way because of these little matters. Our souls, when full of love to God and man, will tower above mere matters of taste.

W.—I think so, too.

C.—Yes, just in proportion as we pray earnestly for all the members of the Body of Christ, and seek in every possible way to promote love and good works among all with whom we associate, so shall we be blessed, and these insignificant causes of strife will all vanish away like vapours before the rising Sun.

W.—That's the true spirit.

C.—We may be grieved at the errors of others—we may use every proper means to drive away all strange doctrines—all nonsensical unmeaning ceremonies peculiar to the Romish communion, but to harbor any unkind feelings, to be otherwise than happy when we are approached by our brethren for counsel or help, or holy communion with Christ, is positive proof, whatever we may think of our religious experience, that our hearts are not right in the sight of God.

W.—Well Mr. ——, I'm glad we met. I do sincerely hope you may get a good parish.

C.—Thank you, sir. I am obliged to you for your interest in my getting a parish, but I am not at all discouraged in regard to that matter.

W.—I hope not, for—

C.—Oh no ; I am not at all discouraged, for there is a fire that cannot be extinguished though covered with ashes—there is a spirit which will not wilt, though terribly scorched ; and who knows after all, but that a man may do more good by "sowing beside all waters," than by being located in what you call "a good parish."

W.—Oh I have no doubt but that in many cases a large unwieldy parish contracts a clergyman's usefulness.

C.—Yes, unless a clergyman be truly independent, he is very apt to be celebrated for nothing but his inoffensiveness. His pewholders will think him one of the most discreet men in the world.

W.—But, sir, surely you would not undervalue prudence in a clergyman?

C.—By no means. But I do think that in this day of inquiry and restlessness in regard to matters high as heaven and deep as hell, the minister should possess something more than a mere negative goodness.

W.—Well, I like to see a clergyman earnest ; but I think our people are rather opposed to progress.

C.—I do not believe that the Church is opposed to progressing in the good and true, but our parishes do rather lean to calling clergymen who never say anything, even against the most outrageous sins of the day, if by so doing they might, perchance, ruffle the evenness of some of the main supporters of the parish. Now my friend, as you seem somewhat interested about my getting settled, I pray you dont recommend me to any such parish, for I should not keep in the traces a week.

W.—I really think you seem to think that the laity have very low ideas of preaching. I for one like a transparent man—I like to see a clergyman untrammelled in the pulpit—I may even differ from him in some things, but still I like to see what Dr. Chalmers calls blood—earnestness, as much as any man.

C.—That is it. I love the Church as much as any one—I love her beautiful and solemn order—I love her for her noble army of martyrs—her possession of, as I believe, the truth as it is in Jesus. But still I am for breaking out in regard to some things—

W.—You surprise me, sir.

C.—Dont be alarmed, my excellent friend. I am decidedly a "law and order man"—but I think our system is open to improvement.

W.—Surely you would not alter the Prayer Book.

C.—By no means. Let the Prayer Book alone. I have no objection to discussing the practicability of altering the wisdom of ages, it may stir us up to some collateral matters ; but I can safely leave this whole matter to our highest ecclesiastical council. But what I have to complain of is the lethargy of the Church. In practice she is alarmingly deficient.

W.—In what respects are we so deficient?

C.—If I must specify a few things, I will just mention the fact, which our neighbours the Methodists are constantly referring us to, that while we are praying for labourers, the men are praying the Bishop to give them work to do.

W.—But the Bishop has no appointing power.

C.—That's it. He has no power to keep the labourers to work in the field of which he is the *overseer*. Now, in this one thing we need reformation. Whoever heard of a Methodist minister being without a charge, except at his own request? And even then he and his family are looked after by a Committee appointed for that purpose.

W.—Oh dear, I dont know what can be done.

C.—Well, we'll talk it over further next time. Good day.

I. P.

THE HOURS OF DAILY SERVICE.

To the Editor of The Churchman :

"In every direction it is satisfactory to find there are opportunities of attending Daily Service of the Church."

The above extract from your paper of the 24th February, I make for the purpose of inquiring what provision is made for a very numerous portion of the city, whose occupations require them to be at their business before 9 o'clock—while those engaged in mechanical callings are altogether overlooked. Perhaps in giving my own views, I am expressing the desire of many others, that some arrangement could be made by which an early service in one or more of the churches might be held during this Season of Lent, but more especially during the Holy Week.

The notice which you publish that the hour of Morning Prayer in the Church of the Holy Communion is 8 o'clock, is erroneous. I attended there one morning and found the doors closed ; but afterward learned that the hour had been changed to 9.

Perhaps you may deem this matter worthy of notice, and then no excuse will be necessary for directing your attention to it.

C.

[We are not aware that any such provision is made, or is thought of being made, as our correspondent inquires about ; but we entirely agree with him that there ought to be. Dr. Hook, the excellent Vicar of Leeds, in England, has a service at 6 o'clock in the morning, for the convenience of working people ; and so has the devoted Vicar of Frome, the Rev. Mr. Bennett,—and, no doubt, others.]—Editor Churchman.

Academy of Design.

The annual exhibition of the Academy of Design, opened the present week, compares favourably with those that preceded it ; and though the paintings are less numerous, they exhibit greater variety of subject, wider scope of talent, less trammeled methods, and, with more ambitious aims, more successful realizations. Our artists are becoming less and less the servile copyists of foreign schools ; their productions are more distinctively characteristic of the country. We are happy to see portraits no longer predominating over landscapes, for the portrayal which this country, with its varied scenery—scenery subdued to civilization and scenery untouched by any spoiler—offers so high temptation and rich reward. Few of those here are fanciful ; nor have artists thought it necessary to search the mountain ravines of the Caucasus, to wake the echoes of German castles on the Rhine, or lose themselves amid the glacial scenes of Switzerland, to find subjects giving full play to all their aspirations after poetic beauty. We have now transcripts from nature, and we have life. The walls of the Academy are remarkably bare of historical works, and the few good sea pieces are chiefly by foreign artists. We would have been glad to have found here some of the ocean views of Tanneur, who has received from our leading shipping merchants such princely patronage, or the later productions of Hamilton, to whom was entrusted the transfer to canvass of the scenes sketched by Kane in his first Arctic expedition, and who is unquestionably in the first rank of marine painters.

We have spoken of portraits relatively. Those here are not only choice, but exhibitive of a very great advance in taste and skill as applied to the position of the figure and the delineation of flesh. Over some of the female portraits plays, too, a light and subtle beauty of expression that might be deemed a triumph even at the hands of Reynolds.

The subscriber gratefully acknowledges $5 and a bundle of clothing for the poor from M. S. L. and L. A. S.
New York, March 8, 1855. C. Clapp.

Protestant Episcopal Tract Society.

Right Rev. B. T. Onderdonk, D.D., $2; Gulian C. Verplanck, $2; Mrs. Sarah Gracie, $2; John W. Mitchell, $1.
Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

COLLEGIATE.

Columbia College.—It will be remembered that, in consequence of the non-election of Dr. Gibbs, as Professor of Chemistry and Natural Philosophy, in this college, a Select Committee was appointed by the State Senate to examine its affairs, and especially to enquire whether the Trustess had violated their charter by requiring religious tests as a condition of election to a Professorship. The Report of the Committee has just been made. The Committee, after reciting all the facts of the case, reach the conclusion, that there has been no violation of the college charter ; they add that the State has no right to amend or change the charter. The property of the College from which no income has been derived, reaches about *one million* of dollars, and its annual expenses have been $13,000 over and above its receipts from tution and other legitimate sources.

Hobart Free College.—It appears from the Register for 1854–5, of this excellent institution, that during the last Academical year there have been eight Bachelors' Degrees conferred, and five Masters in Course. The following is a summary of the present classes : Medical Students, 12 ; Under Graduates—Seniors, 10 ; Juniors, 20 ; Sophomores, 31 ; Freshmen, 21. In all, 94.

New York University Medical Commencement.—The large Chapel of the University was crowded with ladies and gentlemen, gathered to attend the Graduating exercises of the Medical Department of the New York University, Fourteenth street. Prof. W. H. Van Buren delivered an elegant address to the class. Chancellor Ferris conferred the degree of Doctor of Medicine upon the candidates—one hundred and six in number.

Princeton College.—We elsewhere notice the destruction of Nassau Hall, an edifice of this College. President McLean has issued an announcement "that no one was injured by the fire, which, on Saturday night the 10th inst., destroyed the North College building. There will be no suspension of the College Exercises,—they will be continued as heretofore. The East and West Colleges, and the buildings containing the Lecture and Recitation rooms, were uninjured. Provision for comfortable accommodation of those students who have lost their rooms will be made at once."

CLERICAL CHANGES.

The Rev. George Hobart Doane, M.D., has accepted an invitation to become the Assistant Minister in Grace Church, Newark, in the Diocese of New Jersey, and will assume the duties of the office at Easter.

The Rev. S. Chipman Thrall, having resigned the Rectorship of Grace Church Society, Oyster Bay, and accepted a call to that of St. James' Church, Goshen, N. Y., requests that his letters and papers may be directed accordingly.

DIED.

At Orange, New Jersey, Feb. 18, suddenly, of Appoplexy, Mrs. Mary H. Woodworth, aged 62, wife of G. W. Woodworth, formerly of Saratoga Springs.

"I am the Resurrection and the Life, saith the Lord ; he that believeth in Me, though he were dead, yet shall he live."

At St. Augustine, Feb. 15, whither he had gone for the benefit of his health, Augustus N. Saltus, eldest son of the late Francis Saltus, of this city.

NOTICES.

Diocesan Missions—General Agent.—The Rev. Owen T. Thackara, of Richfield Springs, Otsego County, has been appointed by the joint action of the Provisional Bishop and the Missionary Committee of the Diocese, the General Agent of the Diocesan Board of Missions. Mr. Thackara is at present in this city, at the residence of the Secretary of the Committee, Prof. Johnson, of the General Theological Seminary, in Twentieth street, near Ninth Avenue. Communications may also be left for him at Messrs. Stanford & Swords, 637 Broadway.

Sermon to the Young.—The Rev. Charles H. Halsey, Rector of Christ Church, will preach to the Young, in the Church of the Epiphany, 130 Stanton st., between Essex and Norfolk streets, on Sunday evening, March 18. Service to commence at 7½ o'clock.

Second Series of Sermons.—The seventh sermon will be preached on Sunday evening (March 18), in St. Stephen's Church, by the Rev. Dr. Lewis, of Brooklyn. Subject—The Dangers and Temptations of Business Men in our Cities. Service at 7½.

The annual meeting of "Mariners Family Industrial Society," will be held on Tuesday the 20th inst., at the Mariners Family Asylum, Staten Island, at 12 o'clock, M.

Members and friends of the Society are invited to attend. Visitors will please leave the city by the boat from the foot of Whitehall street, at 11 o'clock. Per Order of the Board.

Mrs. J. I. Perry, Secretary.

ACKNOWLEDGMENTS.

The Treasurer's name of the Orphan's Asylum, as sent to us, in last week's acknowledgment, was John Brown ; it should have been John Warren.

Free Church of the Epiphany.

The subscriber gratefully acknowledges the receipt of the following donations for the poor:

From Hope (by mail), $1; by Messrs. Stanford & Swords, from E. J. P., 50 cents.

Further donations may be left at Stanford & Swords, 637 Broadway, or with the subscriber. Lot Jones, 77 Second Avenue.

March 13, 1855.

The Poor.

The subscriber, Rector of the Church of the Holy Evangelists, gratefully acknowledges the receipt of the following donations for the poor:

By Messrs. Stanford & Swords, from H. L., $10; E. J. P., 50 cents.

Further donations are respectfully solicited. They may be left with Messrs. Stanford & Swords, 637 Broadway, or at 172 Broome street.

March 13, 1855. Benjamin Evans, 172 Broome street.

New York Bible and Common Prayer-Book Society.

Gulian C. Verplanck, $5; Miss Anna Verplanck, $5; Mrs. Sarah Gracie, $4; John W. Mitchell, $2; Mrs. Ireland, $1.

Thos. C. Butler, Treasurer, 55 East Thirteenth-street.

The Ladies of the Episcopal Orphan Home, gratefully acknowledge the following donations :

25 garments by Miss Roome, from the Ladies' Association of the Church of the Holy Apostles; 5 pairs woolen knit stockings from a lady by Miss Williston; 1 large prayer book from Miss Butler; 79 garments from the Auxiliary Sewing Society; 5 garments from Miss Hollingsworth; donation of cake from Mrs. Lawrence.

Donations may be left at Stanford & Swords, 637 Broadway, or will be thankfully received at the Home, 74 Hammond street.

March 12, 1855.

Advertisements.

WM. D. BRIGGS, WATCHMAKER AND JEWELER, and Dealer in Gold and Silver Watches, Siver Forks, Spoons, Tea Setts, &c., Jewelry, Gold and Silver Spectacles, No. 158 Bowery, **five doors above Broome street,** New York
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MARBLE WORKS.—S. KLABER, 160 Allen street, N. Y., Manufacturer of Marble Mantles, Monuments, Gravestones Table-tops, &c., &c Orders respectfully solicited and promptly attended to. my27-1y-5p

CARRIAGES.—ISAAC MIX Jr. has on hand at his Repository, No. 440 Broadway, a splendid assortment of every description of VEHICLES and HARNESSES. Having been engaged in manufacturing Carriages for more than twenty years, and having a full knowledge of the styles of Vehicles best adapted to the several sections of the United States, he would invite purchasers to call and examine his stock, all of which are warranted to be made in the very best manner and of the best material, and are offered for sale at the lowest Factory prices. f3-1y

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BOARD AND LODGING REQUIRED DURING the month of April, by an English Clergyman and graduate (Oxford), for which he would offer Clerical or Educational assistance, or would pay for the same in a sociable Church family. City of New York objected to. Address the Rev. Anglicanus, box 126, Orange, New York.

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